

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

THE plain man may be excused if at times he grows weary of hearing of the Crisis, and of the solutions which are daily offered for his acceptance. Still the Crisis is with us, waiting solution, and Dr. Percy DEARMER has done notable service in editing *Christianity and the Crisis* (Gollancz; 5s. net), the main contention of which is that 'faced with a world-crisis of unparalleled magnitude, Christianity as something commanding, something creative, to stay; that, desperate though the world's ills may be, there is that in Christianity which can provide the remedy.'

It is a storehouse of information and a marvel of cheapness. Over thirty leading Churchmen and experts in various departments have contributed, and the result is an extraordinarily comprehensive survey of the whole field of human relationships. The work falls into three main divisions. The first describes 'the present chaos,' the second sets forth what Christianity is, while the third unfolds 'the Christian solution.'

With so great a variety of contributors there is naturally considerable diversity of workmanship, with a certain lack of unity and decisiveness in the conclusions reached. In this respect the book somewhat resembles one of those conferences, so familiar in our time, where the practical findings rarely seem commensurate with the earnestness of the delegates and the ability of their discussions.

Much space is devoted, as was inevitable, to the social and economic order, and here we are treated to a good deal of dubious political economy. The Archbishop of YORK very wisely says: 'There is justifiable irritation at the attempt to give the dignity of religious sanction to any speculation in the field. The gospel contains no illumination concerning the rights and wrongs of bi-metallism, or social credit, or "technocracy."' For Christ did not come to save us the trouble of accurately observing facts, and of drawing correct inferences from our observations. Christianity has no programme for the restoration of prosperity; it is not even greatly interested in prosperity.' Several of the contributors, however, seem to forget this, and write as if the Kingdom of God were vitally concerned with the maintenance of a certain economic standard. Major Douglas's plan for the reform of the monetary system may be very excellent, but to present it as the Christian solution is, to say the least, injudicious.

One of the most thoughtful contributions is that on Education, from the pen of Sir Charles Grant ROBERTSON, Vice-Chancellor of the University of Birmingham. Assuming that the Christian faith touches life at every point and has a constructive solution to offer to the needs of a new age 'perplexed with intellectual difficulties affecting belief, and moral difficulties affecting conduct,' what guidance has it to offer in the vital sphere of education?



The issue raised is of momentous import. 'Is instruction in religion an essential part of any sound educational system, without which the training, intellectual and moral, would be both incomplete and misleading? For whether the answer be a clear affirmative, or a no less clear negative, instruction in religion cannot be placed in the category of luxury or optional subjects. . . . Instruction in religion, broadly based on the Christian interpretation of the world-progress and the Christian mentality in all problems and rules of conduct, will either colour all the other secular disciplines, or must be dismissed as a positive and falsifying obstacle to true knowledge and right conduct. The issue must, therefore, be fairly faced.'

The present position is in many ways illogical and indefensible. Owing to the unhappy divisions of the Church, the State has ceased to have a clear mind on the subject. It safeguards the physical development of the children, insisting that every child should be brought up under healthy conditions. It safeguards intellectual development, insisting on the right of every child to receive secular education. In these realms no objections of parents, conscientious or otherwise, are tolerated. But when it comes to the question of religious education the hands of the State are tied, and if parents through carelessness or malice choose to keep from their children's minds the light of God's truth and to pervert them to godlessness the State has nothing to say, and parents are free to act as by a sort of divine right. With all respect to the doctrine of the freedom of conscience, there is much to be said on the other side.

Without religion education is incomplete. The task of education is to equip a man by training from childhood onwards to understand the true nature of his environment, and overcome the difficulties with which his passions and his appetites, his family and communal life, will confront him. For this he will need knowledge and a disciplined brain, vocational training, and the fundamental morals of citizenship. But these are not enough. 'Interpret the world of to-day and its needs in as modern terms as you please, stress as you like the

imperative desirability of scientific knowledge for a modern generation and a new age, and deny the necessity of, or acquiesce in the omission of, religious instruction as an indispensable subject in the intellectual and moral equipment for life which it is the function of education to give, and the result will infallibly be that those so trained will go out into the modern life of their new age imperfectly equipped, and with gaps as serious in their knowledge as in their moral outlook, standards of conduct, and criteria of values. Life will find out the gaps and exact the penalty. It is easy to say, "I have done with God": but what if "God has not done with us?"'

The State must take some account of this. In days of controversy it was generally assumed that the main reason for including religious instruction in a curriculum was to serve denominational ends, and it was rightly felt that the State, like Gallio, ought to care for none of these things. But 'the purpose of including instruction in the fundamentals of the Christian religion is not to make good Anglicans or good Wesleyans, any more than the purpose of studying history is to make good Conservatives or good Marxists, or of studying science to make good Darwinians—but to impart instruction which in itself can be a first-rate intellectual discipline, and some knowledge, without which the learner will be imperfectly equipped for life.' This involves as a consequence that religious instruction must get its place in the curriculum as an indispensable subject, with a syllabus drawn by those who know it, and taught by teachers qualified in the subject.

'There are not wanting signs that the real and fundamental issue may be squarely raised and have to be no less squarely answered. Great Britain may have to decide whether she wishes to remain a Christian State, broadly based on the Christian interpretation of life and the Christian code of morals and conduct.' The issue has indeed been raised, and it touches the heart of the conflict between Christianity and Communism. Assume that the Christian religion is 'capitalist dope' or 'state opium' for the proletariat, then it must, as



in Russia, be vigorously purged out of the body politic as a menace to life and health. But, granted the truth of the Christian view of God and the world, then it becomes a vital national interest to reach it. 'The indispensability of instruction in the Christian religion as part of any sound educational system imposed and paid for by the community will not, in all probability, be decided on purely educational grounds, but on a major premise far more comprehensive in its scope and far more tremendous in its implications. For it will be the validity and value of the Christian faith, as an interpretation of the meaning and purpose of the world-process, and as an essential foundation of right conduct tested by experience, that will be the centre issue.'

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Verily of making many books about the Bible there is no end. But if, as we maintain, it is more than ever desirable, in the present competition of interests, that the Bible should continue to be read, and read intelligently, we cannot have too many books of the type furnished us by Mrs. Jeannie Thomson DAVIES, M.A., on *The Literature of the Hebrew People*, which is the first of three volumes to be entitled collectively *The Heart of the Bible* (Allen & Unwin; 5s. net).

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She does not profess to approach her task with the technical equipment of the scholar, though in telling Nazirite and Nebuchadrezzar thus she avoids slips into which we have known scholars to fall; only she wavers between Jehoiachin and Jehoiaquin (pp. 70, 77). But she has something not so valuable than technical equipment; she has sound historical judgment, a true literary sense, and, above all, a thoroughly modern approach to the Bible. It is because sometimes the expert cannot see the wood for the trees that discussions of those who do not profess to be experts have a special value: they see the wood and they can show it to others. Probably the power of interesting and lucid presentation which marks Mrs. DAVIES' book throughout comes from her experience as a trainer of teachers.

She thus defines her aim and hope. 'The aim of this particular venture is to present the writings now collected in the volume called the Bible in an order approaching that in which they came into being. The hope is that a considerable amount of both the Old and New Testaments may be read in a fresh setting, so that questions about the inconsistencies in the Bible, or about its varying levels of morality, or about its uneven value for religious education, can no longer be fired as poisoned darts to attack its life and influence. This is an attempt to combine reading the Bible with learning to understand it.'

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To present the material of the Bible in chronological order is of distinct educational value. In the nature of the case, 'Introductions' to the Old or New Testament do not aim at this; they for the most part discuss the books in the traditional order. But the development of Israel's religion can only be properly appreciated on the basis of an approximation to the chronological order of the material; and, when this is understood, the 'varying levels of morality' and the documentary 'inconsistencies' which cause so much searching of heart to the intellectually honest student who has been trained along fundamentalist lines, simply cease to be problems—at any rate for the conscience. So this thing that Mrs. DAVIES has done was eminently worth doing. It has been well done in Germany by Kautzsch in his 'Outline of the History of the Literature of the Old Testament' and by Budde in his 'Geschichte der althebräischen Litteratur': it is all to the good that we now have in English a book which, like these, introduces us to the Old Testament not through the medium of Genesis, but with an exhibition of very ancient poetry, such as Lamech's Cry of Revenge, The Song of Miriam, and the Song of Deborah.

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It was also worth while to intersperse the discussion of the Biblical material with illustrative and ample selections from that material in the words of the Bible itself. This necessarily occupies considerable space, and captious critics might regard it as a superfluity; for is the Bible not the one book we all possess, and a simple reference to the



passage would enable us to look it up for ourselves? But man is proverbially a lazy animal, and this is just the thing that not one person in a hundred would do. Besides, it is an undoubted convenience to have the general discussion and the illustrative passages, side by side. All will then depend upon the skill with which the selection has been effected.

Mrs. DAVIES knows her Bible too well to confuse the issue by selecting passages other than those which, for one reason or another, are of genuine significance. There are indeed points—very few—to which exception might be taken; for example, the few verses dealing with the dimensions of the Temple might have been omitted. We could also have dispensed with the whole of 1 K 1<sup>1-4</sup>, and not only with the last clause, which she rightly omits. But the writer has a clear eye for the interesting and vital things. She gives us, for example, the stories of Gideon, Elijah, and Elisha, almost intact, also Jehoiakim's destruction of Jeremiah's roll, the deliverance of Jerusalem from the menace of Sennacherib, Ezekiel's Valley of Dry Bones and River of Life; she gives us a glimpse also of the Hebrew philosophy of history by quotations from 2 K 17, and of the literary power of the Hebrews in Ezekiel's dirge over Tyre. These are but a few out of scores.

The discussions which accompany the intimate knowledge revealed by the selections throw light upon the formation of the literature and on the inner nature of the history which has sometimes been obscured by the redaction. She is not afraid to speak, for example, of 'very evident contradictions' in the story of the foundation of the monarchy, and she calls attention to the conflicting accounts of the death of Sisera in the poem and the prose narrative respectively (Jg 4 f.), Jael's deed as described in the poem being 'less treacherous and bolder.' She regards J and E as extending beyond the Pentateuch, and carrying the story down to David's triumph over the Philistines, and E to the death of Saul. With the literary criticism of the Old Testament she is thoroughly conversant, though, as a point of textual criticism, it is a pity

she did not add to the lines she twice quotes (pp. 17, 101) of the original version of Solomon's prayer at the dedication of the Temple (1 K 8<sup>12f.</sup>) the opening line preserved by the Septuagint which is undoubtedly genuine and which makes the poem a complete quatrain.

She sees no reason to deny the Decalogue to Moses, but she is careful to add that this is only true of its original form, which must have been brief and emphatic. 'The words about graven images, the Sabbath, and the neighbour's *house*, as we now have them, come closer to the conditions of life after the settlement in Canaan than to the life of wanderers in the wilderness.' Remarks like these show that Mrs. DAVIES well knows where the problems lie, and that in reading her book we may be sure that we are in capable hands. Even in a brief summary, however, we should have liked to see the social, political, and religious causes which led to the disruption of the kingdom dealt with at somewhat greater length; but there was much to say in little space, and the writer, who had the right to choose her own perspective, shows, by the brief remark that 'even under David the union of North and South was more nominal than real,' that she has a genuine historical sense.

The reader to whom this whole approach is new will be interested to be introduced to material from other lands which throws light on the Old Testament, such as the Tel-el-Amarna tablets, the Code of Hammurabi, the Moabite stone, inscriptions of Sargon, Sennacherib and Cyrus, and Herodotus' account of the Assyrian disaster in the time of Hezekiah. Altogether Mrs. DAVIES may be congratulated on having written a book which will clear and reassure as well as instruct the popular mind with regard to the nature of the Bible and the attitude of modern scholars towards it. We know, she says, 'how by means far more wonderful than mere "verbal inspiration" God gave to us the Bible.' Her book helps us to see what those means were, and we shall look forward with interest to the two succeeding volumes.



In Dr. Hans H. GLUNZ's *History of the Vulgate in England from Alcuin to Roger Bacon* (reviewed in another column), it is contended that the early scholastic method of Biblical interpretation is traceable in the editions of the Vulgate Gospels which appeared after Alcuin. In the school of St. Martin and its successors a literary work was thought of as composed of a duality of word and sense, of outward text and inward meaning. The text was, as it were, a mask rather hiding the true meaning than revealing it. The meaning had to be approached by way of the Fathers.

While the reception of the patristic authority presented early scholasticism with its matter, the manner in which this was connected with the study of the Bible was in accordance with the principle of logical realism. Words were regarded as only accidental, material expressions and significations of the substances underlying them. And the principle was even held in reversed form, so that it was said that not only did a substance correspond to each noun, but also every substance had a word in the language. And further, this 'massive realism' was made a principle of hermeneutics. The patristic commentaries were thought of as containing substances, or the things signified by the words of the Biblical text; *vice versa*, the substances, as laid down in the commentaries, must necessarily find their counterpart in words of the text.

The earliest trace of the influence of the method of interpretation above outlined, in which were blended the two principles of patristic authority and logical realism, is to be found in the Harleian MS. 2788 of the British Museum, a gold MS. from Tours, which was probably written there in Alcuin's time. In Lk 15<sup>17</sup>, instead of the Jeronian form *quanti mercennarii patris mei abundant panibus* ('how many hired servants of my father have bread enough and to spare'), we find the variant *quanti mercennarii in domo patris mei abundant panibus* ('how many hired servants in my father's house have bread enough and to spare'), a reading which had never occurred in the whole preceding history of the Latin Bible. The addition *in domo* would

remain a puzzle if the new method of Biblical interpretation arrived at in St. Martin about that time did not give a clue to the solution.

In Bede's commentary on Luke, which rests upon St. Ambrose and St. Augustine, the prodigal son of the parable is explained as signifying worldly philosophy which would fain satisfy its hunger after truth, because the empty phrases of the philosopher leave it unsatisfied, but it has left the true master, Christ. And in the commentaries of Ambrose and Augustine the words *in domo* are to be found, signifying 'in the Church.'

To the interpreter who was convinced that the Biblical interpretations of the Fathers contained the true sense and the metaphysical reality hidden in the words of the text, a very important point in Lk 15<sup>17</sup> was that it concealed an allusion to the Church. The father's house is the Church, which the prodigal son has deserted. And as a noun corresponded to a substance, the idea of the Church—so it was concluded—required to be represented in the text. What, therefore, happened was that a word already present in Ambrose and Augustine, *in domo*, was received into the text. Henceforth there could be no doubt about the relation between text and exposition. The great realities said by the interpretation to be hinted at in the text now found a corresponding expression in it.

Such new variants, which very rarely altered at all the literal sense of the text, were gradually taken to be symbols standing for the Church's conviction that the text was incomplete and in need of supplement from the patristic and orthodox Church doctrine. An alteration, like the addition above mentioned, was to the faithful reader a sign directing him to some illuminating passage in the Fathers. One might almost say that the reading served to unite the text to a particular commentary of some Father. Herein may be the reason why not only the simple faithful, but the Church officially, clung tenaciously to the Vulgate Version, as containing the textual symbols particularly dear to the Church, because they stood for the patristic tradition.



In his book, just published, *The New Knowledge about the Old Testament* (Eyre & Spottiswoode ; 5s. net), Sir Charles MARSTON, F.S.A., gives a lucid account of many of the new discoveries made in Palestine, Syria, and Mesopotamia, and their significance for the historical character of the Bible stories. There are now, he says, plenty of sources, contemporary with the events they describe, from which to draw for ancient history, and these must be taken into view before the history of remote antiquity can be correctly written. What passes now for ancient history is often mainly conjecture.

These sources are of two kinds. In the first place, buried cities have been laid bare, and earthenware and other articles of domestic use have been dug up which help to date the events in which the city is concerned. Every one who has visited Pompeii will realize how much such excavations have to tell of the past. And in quite recent times the ancient cities of Ur, Jericho, Hazor, and others have been brought to light. The other source of information is to be found in the libraries of clay tablets, indented with inscriptions in cuneiform and other scripts, which have been found in Mesopotamia, Syria, Phœnicia, and Egypt. These are now beginning to yield up their secrets to the scholars who are able to decipher them. Sir Charles MARSTON bewails the fact that so few of these scholars are English. It is much to be regretted, he says, that our universities have taken so little pains to provide a supply of English students trained in the decipherment of these ancient scripts. The main finds are the famous Tel-el-Amarna tablets, those discovered three years ago at Ras Shamra, and the Hittite libraries discovered by Dr. Winckler in Asia Minor. There are also Egyptian and Babylonian inscriptions, and the value of these may be gauged from Sir Charles MARSTON's remark that we know more about Egyptian history of ancient times than we do about our own Anglo-Saxon history.

It may be useful to indicate briefly some of the contributions which have thus been made to our knowledge of Bible times. We have often heard of the Hyksos, the 'Shepherd Kings,' who reigned

over Egypt for so long. Sir Charles says their rule extended to eight hundred years. They came from the north through Syria, and one interesting fact is that they formed part of a great wave of emigration of the Semitic race which possessed and populated the Euphrates Valley about 2800 B.C. One feature of their life was their use of the horse, and it is supposed that this was one of the secrets of their military success, just as the natives of Palestine were able to resist the Hebrews because of their possession of chariots. When Abraham then, left Ur he was leaving a land long ruled by his own Semitic race, and when he came to Canaan it was to a land also long ruled by his race, the Hyksos. Jericho was a store-city of the Hyksos, and Melchizedek is supposed to have been the last great Hyksos king.

The most interesting part of Sir Charles MARSTON's book is about Jericho. The excavations at Jericho have quite a lot to tell us about all sorts of Bible problems. The ancient city of Jericho was the gateway to Palestine. It barred the route to the western plateau. It also controlled the only copious supply of pure water on the western side of the Jordan for twenty-five miles. Hence the necessity of reducing it as the first step the Hebrews had to take in their invasion. But it was not a city that was strongly defended. The winter climate is delightful, but on the whole the climate is enervating, and the people were not a virile race. It had two sets of walls, one within the other, the outer six feet thick, and the inner twelve feet. This would seem a fairly serious defence. But the walls were badly built, with very shaky foundations. It did not take much to lay them low, and Sir Charles MARSTON thinks that it was an earthquake that brought them down when Joshua was making his assault. Earthquakes are very frequent in these regions, and in 1927 an earthquake shook the country right across the ' Rift ' in which the Jordan flows.

In this connexion Sir Charles mentions an extraordinarily interesting fact. We read in Joshua that when the Hebrews were crossing the Jordan 'the waters which came down from above stood



and rose up in one heap, a great way off, at Adam, the city that is beside Zarethan' (3<sup>16</sup> R.V.). The site of Adam is El Damieh, about sixteen miles above Jericho. During the earthquake of 1927 the high clay banks of the Jordan at this point collapsed, and so dammed the river that no water flowed down for twenty-one hours, a repetition in our own time of the phenomena described in the Book of Joshua. That earthquakes were associated with Joshua's crossing of the Jordan is suggested by several passages of the Old Testament. 'When Israel went out of Egypt . . . the Jordan was driven back. The mountains skipped like rams, and the little hills like lambs' (Ps 114); 'Lord, when thou wentest forth out of Seir, when thou marchedst out of the field of Edom, the earth trembled.' Sir Charles MARSTON adds that the tracing of such incidents to natural causes in no way conflicts with their miraculous character.

The destruction of Jericho is dated by the author about 1400 B.C. His reasons need not be given here. What is more interesting is what follows from this date. One result is that the date of the Exodus, which is usually given as about 1200, must be wrong. The Israelites wandered for forty years in the wilderness, and if we add this to our 1400 we get the approximate time of the Exodus. It must have been between 1453 and 1417 B.C. Confirmation of this is found in 1 K 6<sup>1</sup>, where the building of the Temple by Solomon is given as happening four hundred and eighty years after the children of Israel left Egypt. Sir Flinders Petrie places the accession of Solomon at 960 B.C. Add to this four hundred and eighty years, and we get

1440 for the Exodus. This item of chronology may not be generally interesting, though it is of great importance for the construction of the history and its background. But there are other points of more general interest. Here is one, for example. The new sources tell us that while Israel was wandering in the desert the Pharaohs of Egypt were conducting campaign after campaign against Canaan. These incursions must have weakened the Canaanite tribes, and in this way the conquest of Canaan was prepared for and made easier for the Hebrews.

Another point of much interest revealed in the tablets is that a great deal of the Mosaic legislation was not original. Discoveries at Serabit (in Sinai) have revealed a temple with a ritual which in many ways approximates to the Mosaic ritual. Also the famous Code of Khammurabi anticipates much of the ritual laws of Exodus. What, however, will come with a greater shock to Bible readers is the discovery that neither the Passover nor the Sabbath was originated in Moses' time. The Passover can be traced back to remote periods. And the Sabbath was a Babylonian festival. 'In the official calendars the seventh, fourteenth, twenty-first, and twenty-eighth days have special rubrics.' The work of Moses, says Sir Charles, was the revival of Monotheism and the cleansing and adoption of the ritual, the ceremonies and the legislation of his race. This book contains an excellent summary of the work recently done in excavating Bible sites, and, though all its positions cannot be accepted without qualification, its narrative is immensely interesting and of considerable value to Bible students.

## The Message of the Epistles.

### Second Corinthians.

BY THE REVEREND JAMES REID, D.D., EASTBOURNE.

It is no easy task to capture in a short time the essential message of any of Paul's Epistles. But it is doubly difficult with a letter like Second Corinthians. It is not a theological letter in the ordinary sense of

the word. Paul is not trying to maintain a thesis, or defend a doctrine against those who were mishandling the faith. The core of the letter is practical. It marks the end of a very bitter pain. It contains



Paul's reflections on one of the worst experiences of his life, and his counsels to people whose relations with him had been strained. The heat and bitterness are gone. But some things need to be said now that the church is in the mood to listen.

A good deal of controversy has been waged about the exact circumstances. This is not the place to enter into it. As First Corinthians shows, there was a source of scandal in the church at Corinth about which Paul speaks his mind, and bids them deal drastically with the offender. This letter seems to have been followed up by a personal visit to the church, where no doubt he took a strong line. But a certain group withstood him to his face and flung various charges in his teeth. They said he was weak in bodily presence, that he was fickle in his promises, that he was arrogant in exerting an authority which he did not possess, etc. Thereafter it seems he wrote a letter which is lost, if indeed a fragment of it is not incorporated in this letter and can be identified as chapters 10 to 13. The contents of these chapters are so radically different in tone and material from the preceding part of the letter, and seem to correspond so well with what must have been the purport of the lost letter, that the identification is plausible. In any case, after Paul had sent that letter, he was visited with much compunction of heart. 'Without were fightings, within were fears.' It was doubtless ruthlessly true, and justified by the occasion, but it was a letter which might turn the scales either way, and might alienate the church from the Apostle for ever. Titus probably carried it to Corinth, or at any rate he visited the church after they had received it, and for his return Paul waited in a fever of suspense. At last Titus arrived bringing news that the clouds had lifted from the sky and that the church had reacted to Paul's letter in a warm friendship which put them back on the old terms. Second Corinthians is Paul's rejoinder. The message is difficult to express in any concise way. The letter is largely a bit of self-revelation, an outburst of relief. But there are three main strands which can be discerned twining and intertwining as the Apostle's mind is led on from one thing to another.

### I.

First of all, he tells what this experience of suffering has taught him. Every experience had something to give the Apostle. It was a cardinal doctrine with him that 'all things work together for good to them that love God.' Nothing life

brings need be wasted. Everything that happens, however bitter, can find a place in the discipline through which God shapes us for His service, or can become the means of our equipment. There is a good deal in this Epistle about suffering and Paul's attitude to it. The key to his victory over it and his power to extract from it all its blessing are in his identification of himself with Christ. His mental sufferings, his physical pain, the wear and tear of life in the apostolate, were the dying of the Lord Jesus in Paul's body—the counterpart of Calvary, the extended life of the Crucified. The purpose of it was the same 'that the life also of Jesus might be made manifest in our mortal flesh.'

This is the way in which he looked at the pain through which he had passed. It came through his oneness with the church at Corinth. His love for these people is one of the most wonderful things in the story of the pastoral office. Many of them had come into the Kingdom through his preaching and had poured their poignant confessions into his ear. How much he was bound up with them we can gather from chapter 7. But this kind of love means sacrifice; it means the possibility of unutterable pain. No real pastoral work can be done without it. And what Paul has suffered he reveals in a sentence or two in chapter 1. His pain was such that it seemed to him as if he must have died. All the things in which he had trusted, and especially the affection of those people who owed everything to him, seemed to have broken under him. He finds some value even in that experience. Even if nothing more came of it, its meaning was to teach him to rely more deeply on God. For God can deliver, he tells us, and did deliver even from such a death. The Resurrection principle comes into play. He had been in a grave in which all earthly hopes and comforts, everything that might have been a prop of the self-life were buried. But the spirit rose purified and triumphant. When a man is committed to Christ as Paul was committed, giving all he has to Him in the service of others, he is open to experiences in which only one the things of pride and self-satisfaction are stripped away and he comes to the position in which there is nothing between him and despair except the love of God. When he gets there he is on the rock which cannot be moved.

God did comfort Paul, however. He describes the relief with which he had met with Titus in Macedonia whither he had gone with his restless hungry heart, to wait for news of the response of the Corinthians to the lost letter. What joy it gave him to hear that their love had flowed out to him



again from amid the things that had obstructed it! The comfort was that they had reacted to his letter in the right way. It had given them pain, as he knew it would. But God had guided that pain, and 'the pain which God is allowed to guide' (Moffatt) works for repentance, as had happened in their case.

Everything had turned out for the best. For God was in it and Paul had gained much from this experience, a new reliance on God and the comfort of a fellowship with the church, renewed and resting on stronger foundations. 'Happy is the association that grows out of a fault and a forgiveness.' This joy he proposes to pass on. That is the only meaning of such comfort, that it should be shared so that what was death in him might be life in them.

It is this deep insight into the meaning of suffering that one seems to find most helpful in this letter. Such suffering as this is hardest of all to bear, for it savours of treachery. The culmination of this part of the message is in the fourth chapter, where Paul describes in a few vivid phrases his attitude to all the circumstances of his life. 'Harried but not hemmed in, persecuted but not abandoned, struck down but not destroyed, always bearing about in the body the dying of the Lord Jesus.' He has no doubt of the result of pain borne in such a spirit. It is as certain as what happened on Easter morning. 'The God who raised up Jesus' will do the same for us. Meanwhile, he says, do not let us make too much of this light 'affliction which is but for a moment.' Let us look at it against the background of the unseen world. We shall then see it in its true perspective. It worketh for us a far more exceeding and eternal weight of glory, that will not vanish or fade. For the unseen world is the real, the eternal.

## II.

The second strand is his description of the real criteria of an apostle. There is little doubt that Paul was cut to the quick by the insults that were hurled at him. He suffered as others since have suffered from people who denied the authority of his ministry because he had not received what they regarded as the proper credentials from the original apostles. It was Paul's boast that he did not need to do so. He was conscious of the possession of the one thing that makes a man a minister, the call of God to his own soul guaranteed and certified by the results of his ministry in the lives of men and women. The church owes much to Paul

for keeping open this door in face of the blindness of those who refuse to recognize any movement of the Spirit of God that overleaps traditional channels.

He takes up at various points some of the charges that had been made against himself. They had called him fickle because he did not fulfil his promise to visit them. That charge he indignantly denies. He had never spoken with two voices. They do not need to read between the lines when he writes to them. He follows a Master whose word is sure and whose work it is to affirm the promises of God. It is Christ who has stamped him with His seal and given him the pledge of His Spirit in his heart. This experience is the fundamental criterion of a minister of Christ, and Paul repudiates the idea that any external authority can add anything essential to this inner call. The result of this endowment is that God gives His messengers a word to speak which is the 'savour of life unto life,' or, on the other hand, 'of death unto death.' The word has the power to make either for life or for death according to the response to it of those who hear. This is a terrific calling. Who is sufficient for it? Only those who speak the word as in the presence of Christ refusing to adulterate it with lies or to make it the instrument of their own purposes. Recurring to the charge that he has no credentials, probably flung at him by the Judaizing party, he explains that the Corinthians are his letters of commendation, his credentials. The fact of their changed lives registers his ministry as authenticated by the Spirit of God. This is the comfort which comes home to his own heart when he is touched with doubts as to the quality of his ministry. The results reveal the fact that God has been using him, writing with His finger through Paul's message and ministry on the tablets of their hearts.

The qualification for this ministry is different from that required by the old covenant which was the knowledge of the law of Moses. But his and theirs—for they also are fellow-workers with him—is a ministry of the Spirit. It is not of the letter that is impotent except to bring a condemnation it cannot lift and which cannot set men free in the liberty of the children of God. The Spirit is at work in us and through us according as with open face we behold the glory of the Lord.

We need not therefore become discouraged in our ministry. For God is at work in us to give us what we need—'the light of the knowledge of



His glory in the face of Christ.' We need not lay our failure too much to heart, for if our gospel does not get through, it is because of men's earth-blinded eyes. If we have our limitations, as we have, we shall the more readily recognize that all power is of God and that is the secret of all effectiveness. This is our message, 'that God was in Christ reconciling the world to himself,' and our business is to be 'ambassadors for Christ, beseeching men in his stead to be reconciled to God.'

### III.

The third strand is an appeal for liberality. The object for which money was needed was the succour of the poor saints in Jerusalem, deprived as many of them were of their livelihood. Paul had the strategy of a great leader. Nothing will take the church out of the narrow prison-house of dissension like a concern for the wider interests of the Kingdom of God. And nothing would break down the barriers between the two sections of the church both of race and of outlook like the practical expression of Christian love. The unifying of the church depends far more on the practice of love than it does upon any attempt to settle intellectual differences. The willingness to bear one another's burdens is the fulfilment of the law of Christ. It is the logical consequence of the Communion of the Lord's Supper which is the sharing of a common life.

In pleading for this collection he takes high ground. He calls the practice of liberality a grace. That links it at once with the work of the Spirit and reveals it as an essential part of the fruit of all that Christ had come to do in us. It is something which ought to be coveted as a mark of spiritual growth. Without it we may well doubt whether the Spirit of Christ is really at work in us at all. He lifts up to the Corinthians the example of another church, the church in Macedonia, whose joy in Christ touched the springs that through poverty were so nearly dry and produced a flood of generosity. They had even begged for the right to give their money as a privilege. The real secret of their liberality was that to begin with they had given themselves unreservedly to Christ, and then their money being His was at His disposal ready to be offered at the call of need.

He appeals to the record then which the

Corinthians already had 'in faith, in utterance, in knowledge.' Surely they will not refuse to be in the front rank in this grace also. How winsome is this appeal, how full of encouragement! There is nothing in it of scorn or condemnation.

The climax of the appeal comes with the thought of Christ Himself. For all Paul's own motivation flowed from this central fountain of inspiration. He lifts up Christ 'who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich.'

He bids them rise above all thought of meanness. The fellowship in Christ is one of sharing, of giving and taking. Other churches are looking to them to let them give to these a proof of how much they can love. For liberality is not only a means of supplying necessities; it is the medium of a love which finds its way through this channel into the hearts of men.

He will not suggest how much they ought to give. He will lay no command upon them. He is not trying to coerce their generosity. A gift which is of compulsion is worthless for any Christian purpose. It mediates no love. 'God loves cheerful giver.'

Finally, do not let them be afraid in case they should not have enough for their own needs. For He who bids them give is He who is the source of all their wealth. And He is able to give them enough for all their own needs as well as for the needs of those whom through them He is seeking to help. The message ends on a big note of gratitude. Out of that fountain all liberality springs. 'Thanks be to God for his unspeakable gift.'

Here it would seem the original letter ended. It is hard to believe that the last four chapters came out of the mood that produced this final word. These last chapters help us to break through into Paul's mind and to realize what agony of soul it must have been that drew from him this humiliating self-exposure. He himself is conscious that they are not in his best vein. He bids his readers not think that God has inspired them. As he says, 'there is nothing to be gained by this sort of thing' (Moffatt). Yet beneath all we can discern as the Corinthians must have discerned the cry of a love-tortured soul. The very exposure of himself in this humiliating way must have been very moving to the church as it is to us to-day. If this be a fragment of the lost letter we can understand the change it wrought.



# The Oxford Movement and the Training of the Anglican Clergy.

BY THE REVEREND J. S. MACARTHUR, B.D., ST. MICHAEL'S COLLEGE, LLANDAFF.

IN the Anglican communion the present system, if system it can be called, of training men for Holy Orders dates from the time of the Oxford Movement. It should, however, be borne in mind that both in pre-Tractarian days and now the power of the Bishop to ordain whom he chooses is absolute, though it is understood that the intellectual, and to some extent the moral fitness of candidates for ordination, shall be examined by some person or persons deputed by the Bishop who normally—but not invariably—abides by their decision.

In pre-Tractarian times the ranks of the higher clergy at least were filled with graduates of Oxford or Cambridge who received no special training for their calling, though it should be remembered that in those days the ecclesiastical character of the two universities was much more pronounced than it now is. It is not easy to get definite information about the training of men who did not have a university education, but it seems probable that they received nothing more than a grammar school education, after which they occupied some subordinate teaching post until they reached the canonical age for ordination.

This haphazard way of doing things did not satisfy the Tractarians, who felt the necessity of a more definite and specialized training for the ministry, commensurate with the high claims that were being made for the priestly office. Accordingly theological colleges, modelled to some extent on Roman Catholic seminaries, were established all over England. The original idea was that these seminaries should be set in the cathedral city of each diocese, and that the intellectual resources of the members of the respective cathedral chapters should be at their disposal. For various reasons this scheme was never fully put into practice, and though many theological colleges are to be found in cathedral cities, they do not usually stand in any close relationship to the cathedral.

The Tractarians were right in desiring to secure a more thorough education for the clergy, but in the opinion of many Churchmen a better plan would have been to look with a more friendly eye on the development of the modern universities and establish theological faculties in them. A candidate for

Holy Orders could thus receive his entire training at his university.

As things are, a man may receive his whole training at the university if it has a theological faculty, though even then there are some bishops who insist on residence at a theological college for devotional training. He may, on the other hand, graduate at a university and then proceed to a theological college for theological instruction: or he may even be trained wholly at a theological college.

The disadvantages of Anglican theological colleges are many. The multiplicity of small colleges means dissipation of effort, and the teachers in them are obliged to cover a wider ground of instruction than their knowledge includes. Theological colleges tend also to belong definitely to one school of thought or another, and to teach particular ecclesiastical views rather than theology, thus following the path of least resistance. This is what prompted the Bishop of Durham to make the somewhat acid observation that seminary-bred preachers carry into the pulpit the bold dogmatism in which they have been trained, and which reflects the calculated ignorance in which they have been kept. The last, he thinks, secures the sincerity of the first, but cannot lessen its potency of mischief, the extreme injustice which it may inflict on individuals, or the discredit which it must bring on the Church.<sup>1</sup>

'Calculated ignorance' goes a little too far, but the atmosphere of theological colleges, partly because of their smallness, is apt to be intellectually enervating, and discipline is too often exercised on the devotional rather than on the intellectual side. It is so much easier to keep count of a man's attendances at chapel than to see whether he is doing his work properly.

On the other hand, the system has solid advantages. The college chapel may mean a great deal in the opportunities it gives both for corporate worship and for laying the foundations of habits of prayer and meditation. And against the disadvantage of a semi-cloistered existence there comes in the family life of the seminary, the heaven-sent gift of friendship based on the surest of all foundations, and the realization of the fellowship of

<sup>1</sup> *The Liberty of Prophesying*, 231.



the greatest of all vocations, a fellowship that ought in the years to come to counteract the petty rivalries that so disfigure Church life.

How do such educational conditions favour the realization of the ideals which the Church sets before her ministry? There is a phrase in the service for the ordering of priests that summarizes these ideals. The Bishop tells those on whom he is to lay his hands that they are to be 'Messengers, Watchmen, and Stewards of the Lord . . . through Christ for ever.'

*Messengers* at once suggests the ministry of the Word. The Anglican communion is commonly supposed to make too little of this, but the passage just quoted from the Ordinal shows that such depreciation of preaching runs counter to the official documents of the Church. For an effective ministry of the Word a thorough study of the Word is essential. The folly of wresting passages of Scripture from their context is now almost universally recognized: less widespread is the admission of the fact that Holy Scripture itself has a context that varies from age to age, and that apart from this context the minister of the Word will fail to grasp its meaning for his own times, fail to bring out of his treasure things new and old. In order to do this he must follow the advice of St. Augustine and 'spoil the Egyptians,' taking all that is best from secular thought.

What the Anglican communion does emphasize is that preaching means more than the preparation and delivery of sermons, even good sermons. It is the ministry of the Word of God who demands of His ministers that they shall wait upon Him in prayer and meditation. The ordered life of the seminary makes it easier to lay stress on this side of the preparation for the work of the ministry, but it should not be impossible to find room for it in other systems of theological training. There are those who say that it is a temptation of the devil to use meditation as a means for getting material for sermons, and there is a grain of truth in their contention. Indeed the same thing applies to study. A man ought not to read with the one object of getting sermon matter. If he does, he will restrict the scope of his reading in two ways. He will read in a narrower field, for he will read only those books which he thinks are likely to be useful for his particular purpose. He will also be unjust both to the books that he is reading and to himself, for instead of trying first of all to get at the author's meaning, his aim will be how to turn the author's words—not his thoughts—to his own homiletic ends. So it is with meditation and

prayer. They are essential to the ministry of the Word, but if a man goes to his devotions with the quest of sermon material as his one object he will be placing the same affront upon God as the man who studies with a similar object is placing upon the writers whose work he reads. The one will miss the meaning of the author he studies, the other will fail to discern what is God's will for him.

Study and prayer—these are the two main avenues of preparation for the exercise of the ministry of the Word, on which it was the aim of the Tractarian seminaries to set the feet of all the ordinands that passed through them. But as a general rule they did not encourage students to preach in public before their ordination. There are several weighty reasons for this. Of these the most serious is that a layman who preaches usurps a sacerdotal function, and the mischief that results from such usurpation is far-reaching.

The effect of lay preaching on the laity is bad. As a rule they do not like it, and even when they experience a kind of adventitious interest in the preaching of a student, the interest is of the wrong sort. They do not, cannot feel that they are listening to the authoritative voice of the Church. The effect on the student is bad also, for when he comes to be ordained, he looks on preaching as the sort of thing that a layman can do, and minimize its importance. It is sometimes said that if a man never preaches before he is ordained, his first flock will suffer unduly from his rawness. On whom, then, is he to practise? When the student preaches it is most frequently to so-called mission congregations, *i.e.* congregations that are thought to be intellectually, socially, or financially sub-normal, the very type of audience where a crude presentation of the gospel message is likely to do most harm. Of course when a newly-ordained man starts to preach in his own parish he is raw enough, but he is preaching to his own people with a sense of responsibility and the knowledge that he has a claim on their prayers and their sympathy.

Naturally instruction in homiletics or even practice in writing sermons is not hereby precluded, but many Anglican teachers of ordinands would agree with the wise words of the principal of a Roman Catholic seminary who says:

'I dislike the plan of composing sermons in ordered and consecutive instructions which is followed in the seminary. One never preaches these sermons made in the air, speculatively, not inspired by a real situation and by the thought of a flock with which we are charged, not



fertilized by a grace of condition, not animated by a zeal that has a concrete and real object.

'Besides, we cannot put into the instructions all that they demand in the way of doctrine, of maturity, of spiritual sap, until we have finished forming ourselves and received the grace of the priesthood. Finally, the real preparation for the priesthood consists, not in preparing beforehand a supply of sermons (*un bagage de sermons*), but in furnishing our understanding with doctrine, our souls with faith and steadfast virtues, our hearts with zeal, devotion, and the spirit of sacrifice.

'Read much theology; gather ideas; elevate and enlarge your minds; become men of principle, and come before your people without having a single sermon written. The sermon will spring from your soul, it will be inspired by what your zeal will tell you, at the sight of the needs of that flock which will not be the fictitious and imaginary flock that you picture while you are in the seminary.'<sup>1</sup>

Setting aside for the moment the second aspect of the priesthood, we can see that the third aspect, that of the *Stewardship* of the mysteries is one on which the leaders of the Oxford Movement placed great emphasis. It includes also stewardship of the flock. In the Anglican communion the pastoral side of a man's work is learned by apprenticeship in his first parish under the supervision of his rector or vicar, and it is unwise to attempt to anticipate this in the seminary. What can be done is to make the course of preparation arduous so that it shall be proportionate to the magnitude of the office that awaits the ordinand. Much stress is rightly laid on the necessity for a man being strict with himself, when he has the planning of his own time, as he commonly has to a large extent when he is ordained, but too much reliance is often placed on the ordered life of the seminary for securing this end. A time-table after all is only a skeleton, and may be as depressing and uncomfortable to live with as any other skeleton—unless it be clothed upon with the flesh and blood of prayer and work. The ideal therefore is to have a minimum of rules and a maximum of work that compels a man to order his time if he is to tackle it.

As regards the stewardship of the mysteries, much can be done both by instruction and example to forestall the dangers that arise from the constant handling of holy things. The corporate life and worship of the seminary often bring a deeper

realization of the idea of fellowship in the Holy Communion, and the scanty instruction which has too often been given on this and other sacramental ordinances can be profitably supplemented. This is especially true of sacramental confession, the practice of which has so largely increased through the influence of the Oxford Movement. In the Anglican communion sacramental confession is not obligatory for either clergy or laity. Hence many clergy think it unnecessary to say anything at all about it to those whom they prepare for confirmation, while many more give their instruction in such a guarded manner that the candidates for confirmation are unaware that it has been imparted. The result is that many ordinands come to their theological colleges knowing nothing whatever about confession. If Church History and Christian Doctrine are properly taught they will learn something about it, but it will be in an academic way. In many Anglican seminaries, especially those with an Oxford Movement tradition, the duty of sacramental confession is strongly urged upon all ordinands, but this is not in accord with Tractarian principles, as it definitely goes beyond the teaching of the Prayer Book. What can be done is to invite ordinands to consider the question for themselves, pointing out that when they are ordained to the priesthood it may be their duty to hear confessions, and that, though theoretically they can do so without having made their own confessions, practically they may be faced with great difficulties if their knowledge of the ordinance of penance is purely external. Those in authority in a theological college must leave it at that, indicating, however, that they are prepared to give any help in the matter that individual ordinands may require.

Instruction is also given in the conduct of public worship, and in many theological colleges practice is obtained in taking services. Here also care must be exercised not to lay stress on details in which there is legitimate variation from parish to parish.

The second aspect of priesthood now claims our attention. Priests are to be *Watchmen*, and the watchman must often stand alone, exercising the detachment that appertains to his vocation.

Yes, without cheer of sister or of daughter,

Yes, without stay of father or of son,

Lone on the land and homeless on the water

Pass I in patience till the work be done.

This aspect of the priestly life sometimes terrifies, yet for want of attention to it many suffer shipwreck. It does not mean that the priest must stand aloof from social relationships or that he

<sup>1</sup> J. B. Aubry, *Aux Séminaristes*, 106.



must refuse the gift of friendship when God offers it to him, but it does mean that he must not surrender himself to any of God's creatures, whether persons or things. An obvious example of failure here is when a priest, overwhelmed with difficulties, takes a friend, it may be one of his own parishioners, too fully into his confidence, seeking from him the sympathy and comfort—and comfort means strength—that he ought to be seeking in prayer from God alone.

Another danger is when the priest makes a wrong use of his personal influence. A young priest usually attracts to himself a certain amount of hero-worship, and that has its temptations. He may, for example, be trying to influence some one in the right direction. All his arguments and appeals to reason are of no avail, and he is tempted to play his last card—'for my sake.' But that is the card he must never play, for his work will be of little worth unless he builds on a surer foundation than that of his own personality. No doubt there is a certain logic of loyalty that keeps a man in right paths, even when reason seems to have failed, as when the Psalmist in the 73rd Psalm tells us that his footsteps had well-nigh slipped, so that he all but joined in the chorus of the scorers, yet was restrained by the feeling that if he had done so he would have betrayed the generation of God's children. The priest may, therefore, sometimes be able to give thanks to God for having made his own personal influence count for something in the life of one of his flock, but he can only do so if he has never himself appealed to that influence.

It might seem to be looking too far ahead to attempt to forestall such dangers in the period of training, were it not for the fact that the secret of sacerdotal detachment lies not so much in renuncia-

tion and holding aloof as in the building up, by prayer and study, of an inner life that is impregnable to the changes and chances of existence. The foundations of this inner life ought to be laid in the comparative calm of the period of preparation, for it will be much more difficult to lay them in the storm and stress of parish life.

But the training of the clergy does not begin in the seminary or even in the university; it begins in the parish. The search for and fostering of vocations to the ministry is one of the most important of the duties of the parish priest, and ought also to be one of his greatest joys. It is to be feared, however, that the clergy do not always look for vocations in the most promising quarters. The enriched ceremonial which is a by-product of the Oxford Movement has a strong attraction for a certain type of youth to whom the disciplinary side of religion, which was even more assiduously taught by the Tractarians, makes a much less stirring appeal. Such youths develop into what the principal of a non-Tractarian seminary has described as the 'priestling-server' type of clergyman. But the principals of seminaries and parish clergy alike are beginning to realize that it is not always the most 'churchy' that make the best priests. The wise principal of a Roman Catholic seminary once said that it was most imprudent to allow apparent piety to make up for want of intellectual capacity, for, he said, the piety passes, but the stupidity remains. And there is the force of example. Divine vocation will triumph over many obstacles, but it is largely from the life and conduct of his own parish priest that the youth who is about to begin his life's work decides whether the work of the ministry is a man's job, and then to wonder if it may not be his job.

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## Literature.

### THE DIVINITY OF CHRIST.

*The Original Jesus* (Lutterworth Press; 12s. 6d. net), by the Rev. Otto Borchert, D.D., translated by Miss L. M. Stalker, is a work which has had considerable vogue in Germany, presumably in devout and conservative Christian circles, and is likely—thanks in no small part to the admirable translation—to arouse interest in the English-speaking world.

The translator, if we mistake not, is a daughter of that distinguished Scottish divine, the late Dr. James Stalker, and the work which she has translated is just such a work as her father would have welcomed and commended to the Christian people of our land. Perhaps a better title might have been found for the English edition, but it is certainly not easy to think of an apt English equivalent for 'Der Goldgrund des Lebensbildes Jesu.'



Dr. Borchert's work is designed as a contribution, on popular lines, to Christian Apologetics. The doctrine it would vindicate is that of the Divinity of Christ. But it is not concerned with the credal affirmations of Divinity, but rather with the testimony concerning Jesus to be found in the Four Gospels, which are regarded from a conservative critical standpoint.

The line of evidence followed is fresh and interesting. The burden of the first book is that the 'foolishness' of the gospel portrait of Jesus is a valuable indication of its authenticity. Neither Judaism nor paganism, nor yet the little circle of His disciples could have been the soil in which the figure of Jesus was nurtured. That is positive proof of the foolishness in the likeness of Jesus. And in the reactions of history to Jesus we find equally strong, if indirect, proof of this foolishness. At no time has Christianity been content to accept the gospel portrait. We need only recall the reactions of Greece and the Orient, of Germanism, and of the Papacy. Clearly His likeness was not taken from ideals which influenced heart and head, but from historical reality.

In the second book we are invited to turn from the 'offence' to the 'beauty' of the gospel portrait of Jesus. The 'offence' has revealed His glory now and then, and it is His glory which is now to be traced in all its various manifestations. As in the first book, so here also the material is well and attractively arranged. Beginning in the Outer Court, we consider Jesus' physical equipment and His gifts of soul and intellect. Passing to the Holy Place, we consider Jesus in relation to God and man and the natural world. Coming finally to the Holy of Holies, we consider the mystery of Jesus' personality, as He is presented to us in His own self-estimate and in the course of history corresponding to it.

Some may be disinclined to follow Dr. Borchert all the way in this last section, but we commend his work to the attention of those who would like to see the life-story of Jesus, as recorded by the Evangelists, set forth with evangelical fervour and illustrated by literary and historical instances. It is a work which many teachers and preachers might use with profit.

#### THE ORIENTAL CARAVAN.

Only the other month we had Professor Hume's 'Treasure House of the Living Religions.' And here comes a book of the same class—*The Oriental Caravan*, edited by Sirdar Ikbal Ali Shah (Archer ;

8s. 6d. net). It consists of a collection of extracts from the religious, philosophical, and romantic literature of the East. The choice is fairly catholic—the Koran, the Bible, the Vedas, the Gita, the Talmud, the Persian and Ottoman poets, and so on, down to Tagore. Each has one or two representative passages. But the book has neither the sweep nor the significance of Professor Hume's work. Facts such as the omission of the Buddhist literatures, or the meagre contribution from China, make the sub-title, 'A Revelation of the Soul and Mind of Asia,' too ambitious. And in view of the many quotations from well-known English translations the claims upon the wrapper appear overbold. Nor does the selection seem very apt. There are three passages from the Gospels, and one from Paul; three from Ecclesiastes and two from the Song of Solomon; ten from the Koran, two from the Vedas, and then seventy-five quatrains of Omar Khayyam. Ghazzālī appears only in a footnote; and Attar could have furnished much more striking things than those here given; and so on. But the book may prove useful. There is an interesting essay by Sir Muhammad Iqbal on the Muhammadan Conception of God and the Meaning of Prayer.

#### NORTHERN CATHOLICISM.

*Northern Catholicism* (S.P.C.K.; 7s. 6d. net) consists of a series of centenary studies in the Oxford and parallel Movements. A publication of the Literature Committee of the English Church Union, it is edited by Dr. N. P. Williams, Lady Margaret Professor of Divinity at Oxford, and Dr. Charles Harris, Prebendary of Hereford Cathedral. The original double object of the volume was to give a connected statement of the ideas and ideals of the Oxford Movement and to clarify the conception of the fundamental principles inherent in the essential nature of the Movement. But the recent establishment of full intercommunion between the Church of England and the 'Old Catholic' Churches of the Continent has led to the inclusion of an account not only of the Old Catholic Church, but also of other manifestations of the principle which is here maintained, namely, that there can be, and is, and in some measure always has been, a Catholicism which is neither Roman nor Byzantine; which is non-Papal, but at the same time specifically Western in its outlook and temper. Accordingly, Professor Heiler of Marburg describes the Catholic Movement in German Lutheranism, and Dr. Oberman the High Church



Movement in the Dutch Reformed Church; Dr. Newton Flew discusses the relation of Methodism to the Catholic tradition; while two friends of the late Dr. Henry J. Wotherspoon write of Catholic ideals in the Church of Scotland. As the area with which the expanded scope of the book has thus come to concern itself is 'that Northern tract of Europe which is sundered by the moat of Rhine and Danube and the towering rampart of the Alps from the site of the old Roman Empire,' the title chosen for the book is 'Northern' rather than 'Anglican' Catholicism, 'Northern' being simpler and less cumbersome than 'Non-Papal Western.'

Among the contributors to the volume, about twenty in number, perhaps the best known are Dr. Sparrow Simpson, Dr. C. P. S. Clarke, and Mr. Duncan Jones. These and the other English contributors review the genesis and history, the ramifications, the moral ideals and aims, the pastoral ideals and methods, the œcumenical ideals, and the spiritual, social, and ecclesiastical aspects of the Oxford Movement and Catholic Revival. There is less overlapping than one might have anticipated.

Perhaps the most valuable, as it is the most elaborate, of the studies is by Dr. Williams, who in a hundred and thirty-five pages discusses 'The Theology of the Catholic Revival.' Ably and lucidly and in characteristic style he seeks to express the inwardness of the Catholic Movement, in so far as it implicitly contains or is explicitly based upon a definite and distinguishing intellectual view of the nature of the Christian religion. He concentrates upon the subject of doctrinal authority, and finds that the original Christian conception (pre-Protestant, pre-Roman, pre-Byzantine) of doctrinal authority appears to be the Northern Catholic conception, and to be at least truer than any other. According to this primitive view, 'the secondary and derivative authority which Christ has left behind upon this earth is vested in Scripture and Tradition, the study of Scripture safeguarding the development of Tradition against detrimental perversions, and Tradition drawing out and elucidating the true meaning of Scripture. Neither of these sources of information is strictly and formally inerrant. . . . In both cases, the natural terms to employ seem to be sufficiency and inflexibility, rather than oracular infallibility.' In order to indicate the bearing of this conception of authority upon Christian doctrine, Dr. Williams examines the four typical doctrines of the Church and Ministry, of the Eucharist, of Penance, and of the Communion of Saints, employing the Vincentian canon as an

instrument in the exploration of the mind of the undivided Church. That his personal attitude tends to tolerance may be gathered from the following dictum in connexion with the first-named doctrine: 'The weight of *auctoritas* which lies behind the traditional basic doctrine of the Apostolic ministry is sufficient to justify its being taught, and to require its being consistently acted on, as truth but not sufficient to justify the branding of its denial as "heresy."'

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#### AMANA.

Amana is one of the most interesting of the numerous religio-sociological communities that settled in America. It was primarily a religious community, and developed a certain communism just in an attempt to base communal life on its religious principles. In religion it was orthodox and evangelical plus a leading place given to 'inspirationism.' The members of the community were a 'church' under leaders to and through whom the Holy Spirit gave direct guidance in all matters. Originating in Germany in 1716 under leaders like Gruber and Rock, taking a new lease of life under Christian Metz, the body emigrated to America in 1843, and settled in the Seneca Indian Reservation, New York. Ten years later it moved to Iowa, where Amana was established. For long the community kept apart from the world, cherishing its simple organization and simple life, abhorring photographs, gramophones, and all such like novelties. But in modern America, with the waste places filling up, no community can remain isolated. The settlements of Amana became *termini* for the curious tripper, and in other ways the old primitive customs have been transformed. The simple communism, too, has broken down, and Amana has recently adopted a new Constitution with elements of capitalism, individualism, and communism so blended that it will be interesting to learn how it fares. The whole story of this interesting people has been admirably told in a handsome volume—*Amana That Was and Amana That Is*, by Bertha M. H. Shambaugh—published by the State Historical Society of Iowa City (\$3.50).

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#### THE VULGATE AND SCHOLASTIC THOUGHT.

*History of the Vulgate in England from Alcuin to Roger Bacon* (Cambridge University Press; 18s. net) is an inquiry into the Text of some English Manuscripts of the Vulgate Gospels, by Mr. H. H.



Glunz, Ph.D., Dr.Phil., Lecturer in the University of Cologne.

This learned and scholarly work appears to be the fruit of a two years' research course which the author pursued at Cambridge under the supervision of Professor Burkitt. It is designed to show that the text of our numerous Vulgate manuscripts, which are later in date than the ninth or tenth century, is by no means negligible. It may be of little aid to the task of sifting the manuscripts and reconstructing the original of St. Jerome, but it throws light upon the structure of scholastic thought.

Even Alcuin's recension is one of the older types of text, which are of real bearing upon the problem of Jerome's original. In the ninth century, and in some cases even later, the propagation and shaping of the Vulgate text are still largely due to the practical attitude of the Christians of the earlier times, for whom the Bible was an instrument of spiritual life and the Biblical reading to be preferred, the reading which would best promote spiritual life.

But at Tours, within the very circle of Alcuin's activity, there grew up, in the course of the ninth century, a new philosophical and theological system, which was to affect the study of the Bible and the text of the Vulgate. Two principles in particular were of influence in the changes upon the Biblical text. One was the reception of patristic authority; in Alcuin's school the orthodox catholic doctrine was identified with what the Fathers had believed. The other was the adoption of logical realism, wherein a noun in all cases corresponded to a substance, the word being a mere material sign for something much more profound and spiritual.

According to Dr. Glunz, the scholastic text, at the end of the eleventh century and in the course of the twelfth, found its way into the libraries of all English monasteries and cathedrals. This process is to be associated with the name of Lanfranc, and it means that England was becoming dependent on continental thinking, and was on the way towards being assimilated to the great philosophical and theological movement of scholasticism.

The scholastic text, later again (and here the name of Peter the Lombard is significant), conquered the episcopal school, or what was afterwards called the University, of Paris; and lastly, in the thirteenth century, there was hardly a Bible written anywhere which does not represent the scholastic text.

In the second part of his book Dr. Glunz seeks to trace this threefold process. The whole book is

an interesting and thoughtful contribution to gospel criticism and Church history, and should command the serious attention of students and scholars.

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As good a case for pacifism as can be made on the ground of Scripture teaching will be found very ably presented in *Christianity is Pacifism*, by Principal W. Robinson, M.A., B.Sc., of Overdale College, Selly Oak (Allen & Unwin; 4s. 6d. net, paper covers 2s. 6d. net). Our actions must be based on the character of God; this is revealed in Christ; and that character is love. Our knowledge of God is given not only in what Christ said, but in what He did. And His life was love. Such is the main position. The spirit of the book is uncompromising. But its conclusion is weakened by two things. First, no real answer is given to the question: Is society never to use force? If it is, how can the possibility of a righteous war be denied? Secondly, a very inadequate treatment is given of the Cleansing of the Temple, where Jesus used force. Indeed, it is mentioned only in a note. The argument presented, however, is persuasive, and it is conducted on the whole in a fine spirit.

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In *The Challenge of Europe*, by Mr. Sherwood Eddy (Allen & Unwin; 10s. 6d. net), we have an excellent survey of European problems and the position as it existed a few weeks ago, made by an observer whose fitness for the task is patent. He is free from prejudice, he is eminently fair, he is in possession of all the salient facts. Further, he can write so as to maintain the reader's interest. He takes a serious but not alarmist view of the state of Europe. His aim, or one of his aims, is to arouse and instruct America, to which he says, 'the challenge is plain. Our position is precarious. Our time may be short. Mechanization has created wealth but not security. We must give justice as well as liberty.' We wish the book a large circulation where it is most needed. Whether a book, and a rather expensive book, be the best medium through which to reach rapidly the public desired is another question.

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Among the born preachers to children must be named the Rev. Edward Vernon, who has a positive genius for telling (and inventing) stories which children love. Many eager readers must look forward to them weekly in a popular religious newspaper. Mr. Vernon has already published one

volume, and here is another collection of his tales in *Merry-Go-Rounds: Forty Tales for the Children's Fair* (Hodder & Stoughton; 3s. 6d. net). There are everywhere here the same kind of fertility, the same felicity, and the same insight into children's minds which only a lover of children dowered with imagination and originality can bring to such an enterprise. We must add a word of commendation for the beautiful form in which the tales appear. Printing, binding, and colour are all attractive.

In all the tales of mean streets that have been told to the public, there is none more remarkable than that of the child of eight years out of a cottage home in one of the meanest streets of the Lancashire town of Burnley who had to work in a cotton mill for long hours every week-day, and yet raised himself to be one of the greatest Methodist preachers of his time. It was he, the Rev. Samuel Chadwick, whom Mr. Lloyd George and his wife chanced to hear preaching one Sunday evening in the Dome at Brighton. They found the great building packed in every corner. Mr. Lloyd George had heard most of the great preachers of his time, but he never saw a man so hold his audience as Samuel Chadwick did that evening. The statesman has written a foreword to the biography of the preacher, in which he says: 'Samuel Chadwick was that rare being: a pulpit giant who is even bigger out of the pulpit.' This biography has been written by Mr. Norman G. Dunning—*Samuel Chadwick* (Hodder & Stoughton; 5s. net)—one of Mr. Chadwick's students at Cliff Wesleyan College, of which he was the brilliant head. 'Surely a theological institution,' says Mr. Dunning, 'never admitted a more extraordinary student than this youth from the Burnley cotton mill.' It was a story worth telling, and every stage in its progress has been told with the whole-hearted enthusiasm of a young disciple. When Mr. Chadwick had been elected President of the Wesleyan Conference we are told that it thrilled his soul to revisit his native Burnley in that capacity. Often in later years he was wont to tell with characteristic humour of the wonderful addresses to which he listened on that occasion. 'He had no idea that these important people of the Methodist Circuits of Burnley thought that there were such possibilities in him. . . . "And then," he would add, with a twinkle in his eye, "we went downstairs to tea, and one after another, these same folk came up to me and said, 'Aye, Sam lad, who'd ha' thought it?''"

His greatest work as pastor and preacher was done in the heart of the great manufacturing city

of Leeds, and as a teacher of theological students he proved himself the right man in the right place. He proved himself not only a man of boundless energy, but of boundless courage. 'I have stood true to the last,' he writes in his old age, 'I have had no doubts. I have been sure of the Living God. He knows my limitations, but I have loved Him and trusted in His mercy. My ministry has been the message of the Cross.'

Still another batch of 'Lutterworth Papers' have come from the Lutterworth Press. This brings the number up to twenty. We have noted the issue of former booklets. The present 'lot' deals mostly with 'Evangelicalism, Yesterday and To-day' in some form or other. *Church Life and Worship*, by the Rev. G. Foster Carter, M.A. (4d.); *The Continuity of the Evangelical Tradition*, by the Rev. A. J. Macdonald, D.D. (4d.); *Evangelicals and Human Welfare*, by Canon T. Guy Rogers, B.D. (3d.); *Preaching and Conversion*, by Principia J. R. S. Taylor of Wycliffe Hall (3d.); *The Evangelical Message*, by the Rev. C. M. Chavasse, M.A. (3d.), are the titles of all but two. The two others are *The Problem of Pain*, by Professor P. Carnegy Simpson (3d.), and *George Herbert, a Tercentenary Appreciation*, by the Rev. Adam Philip, D.D. (3d.). These pamphlet essays on great subjects are apparently very popular at present. And the Lutterworth Press is keeping its end up by the high quality of their particular issues.

*Bone of His Bone*, by Mr. F. J. Huegel (Marshall Morgan & Scott; 3s. 6d. net), is a message written with earnestness and charm by one who in his work as a missionary has found that his only sufficiency is in Christ. He presses the point that the Christian life is not an 'invitation' but 'participation.' The Christian is made one with Christ in His death and resurrection, His suffering and victory. After an exposition of this the writer considers its bearing on the Church, Missions, and Prayer.

Two stimulating little books have come from the pen of the Rev. Oswald J. Smith (Marshall, Morgan & Scott; 2s. 6d. net each). In *The Endowment of Power*, which has previously had a wide circulation in America under the title of 'The Spirit-Filled Life,' the writer treats of the fullness of the Spirit promised to believers, and of the anointing of the Spirit for special service.

The second book, *The Revival We Need*, is more historical and reminiscent. The writer draws



largely from the experiences of great revivalists like Wesley and Finney, with the purpose of quickening fresh desire for revival. He has also many stimulating things to tell of the methods and fruits of his own work as a gospel preacher in America and Europe. Speaking of the unusual response he met with on the Continent, he adds: 'That which I saw in Continental Europe I have yet to see here, *hunger . . . things* fill our vision. We have so many comforts and even luxuries that we do not feel our need of God. If we were to be stripped of almost everything we possess it might prove to be our salvation.'

A new translation of the letter to the Hebrews of a very novel and interesting nature has been made by the rector of Hemingby, *The Epistle to the Hebrews*, with some interpretative suggestions, by the Rev. W. H. Isaacs, M.A. (Milford; 3s. 6d. net). The two characteristics of this translation are, first, that it is almost as much a paraphrase as a translation; and secondly, that it is accompanied by careful, elaborate, and scholarly notes in which every point of importance is discussed. Mr. Isaacs explains his methods, and the theory of translation behind them, in a preface which contains a great deal of sound sense as well as independence. If the reader will use the A.V. along with this translation, he will find the latter a very great help in grasping the meaning of the text. As a matter of fact, the rendering of the letter in this form is immensely interesting without any parallel comparison. An illustration of the 'expansions' which Mr. Isaacs allows himself, in order to bring out the meaning of the original, may be given from the first verse of the second chapter. The A.V. is as follows: 'Therefore we ought to give the more earnest heed to the things which we have heard, lest we should at any time let them slip.' Mr. Isaacs' 'translation' is this: 'Inasmuch then as, dealing with us, God has employed His own Son as His spokesman—therefore, lest haply we drift unblest past the good things of which we have been told, we must give them more earnest heed than ever we gave to prophet or angel.' Not every passage is expanded to this extent, but many are, and generally with excellent results to the reader's understanding. The one obvious fault of the translation is that in achieving a modern rendering the author is sometimes too academic. 'Basic fact,' and phrases like that, are out of place in such a medium.

*A Study of the Byzantine Liturgy* (The Mitre Press; 8s. 6d. net), by the Rev. H. Holloway, M.A.,

B.D., is a learned account of the rite used in the Orthodox Eastern Churches. The Liturgy of St. Chrysostom is the one most frequently used and may be considered as the normal one; but on certain fixed and comparatively rare occasions use is made of the Liturgy of St. Basil and the Liturgy of the Presanctified of St. Gregory Dialogus. Two-thirds of the volume before us are occupied with an exposition of the contents of the Byzantine Liturgy; the remaining third deals with more technical matters, such as the authorship of the Liturgy and the story of its development since the eighth century. There is also an account of some MSS of the Liturgies. The whole volume impresses us as a competent piece of work, and should provide a valuable guide both for scholars and students.

*The Eucharistic Doctrine of the Oxford Movement* (Putnam; 6s. net), by the Rev. W. H. Mackean, D.D., Canon of Rochester, is a critical survey of the development of the doctrine of the Holy Communion in the Oxford Movement. Canon Mackean has made a special study of the eucharistic teaching of Anglican divines since the Reformation, and in this volume sets the views of Dr. Pusey and the Tractarians in the light of what he regards as the highest Anglican tradition. Chief attention is centred on the years between the beginning of the Oxford Movement and the end of the Bennett trial in 1872. It is the author's opinion that the eucharistic troubles of the Church of England were brought about by a departure, at first apparently unintentional, from the views of the seventeenth-century divines, Andrewes, Hammond, Bramhall, etc. There were serious flaws in Pusey's use of his authorities, but generally 'he attempted to over-define an exalted view of the Eucharist; and this, coupled with constant exaggeration, was largely responsible for the difficulties and confusion created by his theory.'

Canon Mackean carries his survey into the twentieth century, in which the outstanding point connected with eucharistic doctrine has been the Reservation of the consecrated elements. Pusey did not regard Reservation for the purpose of adoration as according to the primitive usage, but in recent times a determined effort has been made to introduce Reservation for this purpose, and Dr. Darwell Stone has well expressed the doctrinal basis of this practice.

This is a scholarly and well-documented volume, and Canon Mackean's own views on eucharistic doctrine, outlined in the concluding chapter, will commend themselves to many as being on the lines

of prevalent modern teaching within the Reformed Churches.

This is the centenary of the year when it could be proudly claimed, 'slaves cannot breathe in England; they touch our country and their shackles fall.' It is also the centenary year of the death of William Wilberforce, a distinguished member of the House of Commons who passed away only a few days before the goal of his ambitious and strenuous labours had been attained. It is most fitting that the record of this momentous struggle should be retold as it is in *William Wilberforce: The Story of a Great Crusade*, by Mr. Travers Buxton, Hon. Secretary of the Anti-Slavery and Aborigines Protection Society, with a foreword by Sir Herbert Wilberforce, Deputy-Chairman of London Sessions (R.T.S.; 2s. 6d. net). Sir Herbert reminds the present generation of the fierce and prolonged conflict that had to be waged against the all-powerful vested interests of the slave traders in the later years of the eighteenth and the earlier years of the nineteenth centuries; and what is most important is that Lady Simon has been doing her utmost to emphasize that slavery and the slave trade are by no means dead, but live and flourish in many parts of the world. In the days of Livingstone's explorations in Darkest Africa, as in those of his successor, Dr. Laws, the slave trade was still carried on by the Arab slave raiders with the most atrocious cruelties until those vast regions came under the strong hand of British sway. We are a long way now from the time when William Wilberforce was the sole representative in the House of Commons of the great county of York with just the same vote as that of a nominated member of any other borough. But he had wealth and talent and, what was very rare among his contemporaries, a high idea of the value of Sunday observance as a necessity for those who seek to carry Christian principles into practical everyday life. If this type was rare in Wilberforce's day—in the days of Pitt and Fox—it is as rare in the House of Commons to-day. When once he realized the notorious evils of the slave trade and the strength of the vested interests behind it, he threw his whole energies into the conflict. Mr. Travers Buxton has given us in this brief but pregnant volume a really worthy character study of one of the most outstanding members of the House of Commons. Wilberforce was a brilliant advocate of a cause which was often lost but more often won. In private life he was a true Christian, and in his own home a most devoted husband and father. It is most remarkable that

the centenary of Wilberforce's death has been celebrated in his native town of Hull with extraordinary enthusiasm on the part of the churches and the municipality.

*South American Memories of Thirty Years*, by the Rev. E. F. Every, D.D. (S.P.C.K.; 7s. 6d. net) is mainly supplementary to the writer's previous book, 'Twenty-Five Years in South America.' To those familiar with Bishop Every's life and work these additional reminiscences and reflections will be intensely interesting, but the general reader will perhaps feel that they hang together on a somewhat slender thread. The Bishop is by no means optimistic in regard to the future of South America, and particularly of British interests there. In addition to the effects of world depression, he indicates that the growing spirit of nationalism is urging the governments of the various South American States to tax the foreigner out of existence. The mission work to which Bishop Every has given his life maintains itself with difficulty, but not without encouragement.

A series of booklets entitled 'The Oxford Movement Centenary Series' has been approved by the Literature Committee of the Oxford Movement Centenary Committee appointed by the Archbishops of Canterbury and York. The booklet before us, *The Tractarians and Roman Catholicism* (S.P.C.K.; 1s. 6d. net), comes from the pen of the Rev. F. L. Cross, M.A., D.Phil., Librarian of Pusey House, Oxford. The object of this study, which is a purely historical one, is to show that the chief end of the Oxford Movement was by no means, as was commonly affirmed until quite recent times, to Romanize the Church of England. In establishing this point, Mr. Cross reviews the opinions concerning Rome that were voiced by the Oxford Movement leaders in the years before the appearance of Oakeley and W. G. Ward. It is significant to find that in Tract No. 20, Newman wrote of the Papists: 'Their communion is infected with heterodoxy; we are bound to flee it, as a pestilence.'

*The Catholic Rule of Life* (S.P.C.K.; 3s. 6d. net), by Mr. Kenneth D. Mackenzie, is an historical and practical exposition of the 'Precepts of the Church' from the Anglican standpoint. From that standpoint it is maintained that the Christian life, according to the Catholic conception of it, cannot be lived without regular weekly attendance at Mass, without reception of Holy Communion, without absolution for mortal sin, without some degree of leisure for



the consideration of the things of God, without the discipline of bodily mortification, without almsgiving for the purposes of religion. These positions, which are held to be essential for Anglican Catholics, are set forth in view of modern Latin practice, although it is allowed that the Latin canon law in its present form cannot bind Anglican consciences: it is a very good guide, but hardly a coercive authority. The volume is a publication of the Literature Committee of the English Church Union, and is an able and learned contribution to its subject.

A pamphlet, *The Challenge of the Slums* (S.P.C.K.; 3d.), has been written at the request of the Archbishop of Canterbury by Dr. Cyril Garbett, Bishop of Winchester. It is a concise and well-informed statement of the housing problem, and should be of help to Anglican (and other) churchmen who, in response to the appeal of the Archbishops, wish to take part in the campaign for the abolition of the slums and the better housing of the people.

The life of Wulstan (1007-1095), the last great Saxon Bishop, covered a very vital period in English history and is worth telling afresh. The task has been done in a very scholarly manner by Mr. John W. Lamb, M.A., in *Saint Wulstan, Prelate and Patriot* (S.P.C.K.; 8s. 6d. net). The author has taken great pains to verify all his statements; he has consulted all available authorities; and his work is in consequence one of real value for which scholars will be grateful. In literary quality the book leaves something to be desired, and the proof-reading, especially of the Latin quotations, has not been too meticulously done.

The former Principal of the Jerusalem Men's College, Mr. E. W. Hamond, M.A., has followed up the first two volumes of his 'Development of Religious Thought from Moses to Christ,' with a third on *The Seventh and Sixth Century Prophets* (S.C.M.; 4s. net), which deals with Zephaniah, Nahum, Habakkuk, Jeremiah, Ezekiel, and Second Isaiah. Believing that people should read the Bible rather than merely read about it, Mr. Hamond has occupied a large proportion of his space with the presentation of the Biblical material itself, and the poetical portion, which constitutes the bulk of it, he offers in an admirable translation, the rhythm and beauty of which it would be impossible to

commend too highly. At the top of each page stands the date of the passage, down the left side is a helpful running analysis of the matter, while on the right stand illustrative New Testament texts chosen with singular aptitude; at the foot are a few notes, as illuminating as they are brief. The group of passages selected from each prophet is prefaced by a sketch of the historical situation and of the religious value and message of the prophet. There are three maps, a useful chronological table, and an analysis of each prophetic book.

In a book written for the people rather than for scholars, it would be idle and unfair to expect exhaustive discussion. But, even so, the problem presented by the Book of Habakkuk, round which so much discussion has recently raged, has been unduly simplified. Mr. Hamond has some wise words on Nahum. 'It must not be thought,' he urges, 'that Nahum's magnificent dirge is a mere "hymn of hate."' He was not only a patriot, but a religious patriot. He believed in Yahweh's moral government of the world, and he regarded the destruction of Nineveh as an instance of God's retributive justice. A book well fitted to create an intelligent interest in the prophets.

*Novum Testamentum Graece et Latine* apparatu critico instructum edidit P. Augustinus Merk S.I. (Romae 1933. Sumptibus Pontificii Instituti Biblici L. it. 18). This edition of the New Testament in Greek and Latin, with a critical apparatus for each text, will be found useful by many students and scholars. The cost (18 liras) is reduced to 15½ liras to Heads of Institutions who order six or more copies. After the Prolegomena on the text and apparatus come catalogues of the Greek and Latin MSS. Then follows the text, the Greek and Latin on alternate leaves. The type is large and readable. The Greek Text, while conforming to the text of the more recent critical editions of the New Testament, approximates more to that of H. von Soden, Souter, and Vogels than to that of Westcott and Hort, B. Weiss, and Nestle. The Latin Text adopted is that of the Vulgate of Pope Clement vi. The *apparatus criticus* accompanying the Greek Text is indebted, but not altogether, to the editions by Tischendorf and von Soden, while that accompanying the Latin Text is indebted, but again not altogether, to the edition of Wordsworth and White. Taken as a whole, this is a very thorough and scholarly piece of work, and Father Merk is to be congratulated upon it.

## St. Paul at Athens.

BY THE REVEREND J. H. MACLEAN, D.D., CONJEEVERAM, INDIA.

To one who has lived for many years as a missionary in a sacred city of the Hindus no passage in the New Testament is more interesting than that which describes the visit of the prince of missionaries to a sacred city of the Greeks (Ac 17<sup>16-24</sup>). Such an one can enter with deep sympathy into the experience of the Apostle. He can understand how 'his spirit was provoked within him, as he beheld the city full of idols,' for his own feelings have been similarly stirred as he stood under the shadow of the tower of a great temple, with temples, large and small, on every hand; or watched an idol carried round the city on men's shoulders, or in a huge car, with thousands of worshippers following in its train. He has found the place of the Stoics and Epicureans taken by representatives of warring Hindu sects, eager for an argument. He knows what it is to be misunderstood, and interrupted, and mocked, and put off with polite words. He does his best to set the truth before his hearers in an orderly fashion, and is deeply disappointed with the apparent uselessness of his effort.

With regard to some details of the narrative differing views are held. For instance, from the time of Chrysostom onwards some commentators have held that when Paul spoke of 'Jesus and the resurrection' his hearers thought that *ἀνάρτασις* was the name of a goddess. Others ridicule the idea. Farrar, for instance, says: 'Paul could not have expressed himself so absurdly as to afford any occasion for this gross mistake.' To one who has had many painful experiences of having his meaning completely misunderstood the view of Chrysostom seems highly probable. Paul, no doubt, had great advantages over the ordinary missionary, for—to say nothing of inspiration, or even of his supreme ability—it was not in a language laboriously acquired, but in one which he had spoken from childhood that he addressed the Athenians; and the people to whom he spoke not only had that language as their mother-tongue, but were far above the average in intelligence. Yet the gospel is so strange to the natural man that even intelligent hearers, listening to words clearly pronounced in their own tongue, may completely misunderstand what is said. So Farrar's argument is not convincing. Besides, as has often been pointed out (e.g. by Conybeare and Howson), the Greeks were accustomed to the deification of abstractions, such

as Fame and Modesty. So it would be little wonder if they took *ἀνάρτασις* for a goddess. Another point, which seems to have escaped the notice of commentators, is that when Paul, coming to the end of his argument, put the matter in another way, and used a participle instead of an abstract noun, his hearers now understood what they had previously misunderstood. If, when he proclaimed *ἀνάρτασις*, they had been under no misapprehension as to its meaning, why should they have been so astonished when they heard of 'a resurrection of dead men'? (v. 32, Moffatt).

Another matter on which there has been difference of opinion is the attitude of those who said, 'We will hear thee concerning this yet again.' One commentator classifies the hearers according to the attitude they adopted—mocking, indecision, belief. Another writer (Dr. Alexander MacLaren) comes nearer the mark when he says: "'We will hear you yet again'" means "'We will not hear you now.'" I doubt if there was any difference between the first class and the second, except that the latter were more polite. How often in India to-day our hearers say, 'Come back to-morrow and we will hear you.' But if we accept the invitation we find them absent, or otherwise engaged, or perhaps even less inclined to hear than they were before. That it may have been so in Athens seems to me highly probable. It seems clear too that it was in this way that Paul interpreted their remark. Had he thought there was any genuineness in their expression of desire for further instruction, could he have simply gone 'out from among them'?

Of greater importance is the question whether Paul was led by his lack of success in Athens to look on the method he had followed as a mistake, and to abandon it. This view is held by a good many. It is stated thus by Dr. MacLaren, who, in commenting on 1 Co 2<sup>12</sup>, says: 'He came to the conclusion which he records in my text; he felt that it was not for him to argue with philosophers, or to attempt to vie with Sophists and professional orators, but that his only way to meet Greek civilization, Greek philosophy, Greek eloquence, Greek self-conceit, was to present Christ and Him crucified.' However natural it may be to connect 1 Co 1<sup>17-25</sup> with the disappointing experience at Athens, there are several matters to be considered before we conclude that this view is true.



1. Was the failure at Athens so great as is sometimes thought? Farrar says: 'At Athens he founded no church, to Athens he wrote no epistle, and in Athens, often as he passed its neighbourhood, he never set foot again.' Surely this eminent scholar has overlooked 2 Co 11<sup>23-27</sup>, which shows how fragmentary our knowledge of Paul's missionary work is. How do we know that Paul never visited Athens again, or never wrote a letter to the small church there, or never sent Timothy or some other deputy to help its members in their life as Christians who had to live in an alien atmosphere? All that can be said is that we do not know definitely of his having done any of these things. What we do know is that somehow or other a church grew up in Athens. According to Conybeare and Howson it had its ups and downs; but in the long run the idols of which the city in Paul's day was full lost their power, and Athens acknowledged the lordship of Christ. Is it not reasonable to suppose that this result was the 'far-off interest' of the tears of disappointment that Paul shed? Is it not likely that in ways not recorded he had taken steps for the watering of what he had planted, and that as a result it became a great tree?

2. Another question that may be asked is whether even the apparent results were so insignificant as is often supposed. Only two converts are named, but 'others' are mentioned. We are not told how many, but the same may be said of other places, e.g. Philippi, where before long there were flourishing churches.

3. But even if the 'others' were few, the conversion of Dionysius and Damaris was surely a very notable thing. Of the former the generally accepted opinion is that he was a member of the body of learned men which asked Paul to give information about his teaching (v.<sup>19</sup>). On this assumption we may suppose him to have been a thoughtful man, well versed in the classics of his race. In the degenerate Athens of that day most of his fellow-citizens might have descended to the level of those mentioned in v.<sup>21</sup>, and, though quite willing to give Paul a hearing because he taught 'some new thing,' might have a merely intellectual interest in what the Jew who claimed their attention had to say. But Dionysius must have had a heart-hunger which neither philosophy nor mythology could satisfy. In Paul's words he was a seeker after God, but his seeking was like the groping of a blind man (v.<sup>27</sup>), and he could not say that he had found Him. And now came this new teacher, who set forth a better way than he or his forefathers had known, and brought to him the assurance that

the Maker of heaven and earth had sent a definite message to men. In other words, he realized that ere he had begun to seek God, God had been seeking him.

And what about Damaris? The supposition that she was a *ιερόδουλος*, a temple prostitute, seems to me not improbable. India's 'sacred' cities have their *devadasis*, 'servants of the gods.' Sometimes they are euphemistically known as 'dancing-girls,' but every one knows what their real function is; so much so that if one man calls another a son of a servant of the god, he renders himself liable to prosecution for using abusive language. Dedicated from infancy to this life of shame, what likelihood is there that any of this class should escape from their bondage? And what India has to-day Greece had, on an even larger scale, in ancient times. What a miracle of grace the conversion of such a one would be! We may suppose that somehow or other Damaris had come to feel that though her calling had religious sanction it was sinful. Standing on the outskirts of the group of learned men to whom Paul was speaking, and perhaps hardly following the train of his reasoning, she heard a call to repentance, and of that she felt she was badly in need. Further converse with the Apostle would follow. Perhaps he told her of a woman who was a sinner and had been saved by Christ. Whether he did or not, he led her to the Saviour who alone could satisfy her deepest longings, and make her a servant of God in deed and in truth.

4. Whatever truth there may be in this imaginative reconstruction of the story, the wonder is that in a 'sacred' city there were any converts at all. Even in Jerusalem, whose sacredness was associated with a pure monotheism, so great was the degeneration among the religious leaders, whether connected with the temple or the synagogue, that our Lord found little response to His pleadings, and had to cry 'O Jerusalem, Jerusalem.' Even less response to the gospel appeal might naturally be expected where the sacredness was associated with idolatry. A missionary who laboured for many years in Benares said that it seemed as if a pall hung perpetually over the city, and so it is in many other places famous for their 'sanctity.' Vested interest, holding under its sway the multitude of priests, attendants, members of managing committees, 'dancing-girls,' etc., connected with the temples; and the shopkeepers and others who reap a great harvest from the pilgrim throng; hoary custom, which it seems sacrilegious to interfere with; venerable philosophy, which resists all new teaching

—such are some of the forces which dominate 'sacred' places in India to-day. That similar forces held sway in the ancient world is evident from the account given in *Ac 17* of Paul's visit to another 'sacred' place. When we think of the unanswerable reasons which Demetrius and his fellow-craftsmen had for objecting to the message of this Paul, and the combination of worldly interest and religious zeal contained in *v. 22*, we cannot wonder that in Ephesus Paul found 'many adversaries' (*1 Co 16<sup>8</sup>*). So it must have been, and probably in greater measure, in Athens.

5. It may be that if Paul had given due weight to such considerations as these, the depression which weighed on him as he passed from Athens to Corinth (*1 Co 2<sup>8</sup>*) might have been somewhat lightened. But whether this is so or not, we have still to consider the question whether Paul, in view of his disappointment with the result of his discourse, came to the conclusion that in Athens he had adopted the wrong method. Was his determination 'not to know anything, save Jesus Christ, and him crucified' an admission that he had not done this in Athens? And did his disparagement of wisdom (*1 Co 1<sup>12-26</sup>*) imply regret that he had used 'persuasive words of wisdom' when he stood in the midst of the Areopagus? It seems to me that a negative answer to both questions is at least possible.

(a) Paul was undoubtedly right in his determination 'to preach nothing, save Jesus Christ, and him crucified.' But are we sure that he had been guilty of avoiding the Cross at Athens? There is indeed no mention of it in the report of his sermon, but surely it may be assumed that it is only in an abbreviated form that the sermon is preserved. When Paul, in concluding his discourse, spoke so clearly about the Resurrection that his hearers at once understood what he meant, we may ask whether they would have done so if there had not been at least some mention of the state of death from which the man whom God had ordained (*v. 21*) had been raised. It may be that Paul, at Athens as elsewhere, emphasized the Resurrection. This was in the line of his own experience, for it was the appearance of the risen Christ which made him see the Cross in a new light; and in *Ph 3<sup>9</sup>* he puts the Resurrection before the Cross. (See Macneil, *The Spiritual Development of St. Paul*.) But resurrection must be resurrection from something, so it is reasonable to conclude that the Cross had not been ignored.

(b) Further, if we can conceive of Paul being capable of trying to win the wise Athenians by omitting what to them was 'foolishness,' why did

he mention the Resurrection? That too was foolishness to the Greeks, as it shown in the mockery which the idea of a 'resurrection of dead men' produced. And why did he introduce the unwelcome call to repentance, and enforce it with the strange idea of a 'judgment in righteousness'? It is surely probable too that the mockery of a number of the hearers brought the discourse to an abrupt conclusion. If so, the supposition that Paul deliberately avoided the Cross becomes even less plausible.

(c) Looking again at the Athenian discourse, do we find anything to warrant the conclusion that it was wrongly conceived? The sermon has often been praised and regarded as an admirable instance of Paul's principle of being 'all things to all men.' Just as in Antioch in Pisidia he had dealt with a Jewish audience on the basis of the Scriptures which he and they alike acknowledged as authoritative, and led up to the statement that a Saviour of David's seed had come (*Ac 13<sup>22</sup>*), so in dealing with Athenians he began by acknowledging the religiousness to which the Greeks all around were witness, then seizes hold of a significant inscription as a revelation of their unsatisfied yearning (*v. 21*), then proceeds to show how that yearning cannot be satisfied by idolatry, and finally declares what God has done by 'the man whom he hath ordained,' and what He demands of them. The method in both cases is essentially the same. In both the Apostle begins with the known and acknowledged, and proceeds to the proclamation of the fact of Christ. It is hardly correct to say that Paul 'philosophized' at Athens. It may be that by the use of certain terms he showed his familiarity with the systems in vogue among the hearers; but his appeal was rather to the common consciousness of people who were feeling after God and had not yet found Him than an argument on the lines of any particular philosophical system. The solitary quotation from a Greek poet (*v. 28*) is not to be regarded as an attempt to use carnal weapons, but simply as an instance of the method of being 'all things to all men.'

(d) One thing more must be noted. It is in the very Epistle in which Paul is supposed by many to renounce the method he used in Athens that the principle to which I have referred is enunciated (*1 Co 9<sup>23-24</sup>*). From this we may surely infer that the declaration of *1 Co 2<sup>8</sup>* is not to be interpreted as an abandonment of the method he had used. Nor does Paul give up the use of classical quotations, for in this Epistle he makes use of this method of driving home his message (*1 Co 15<sup>33</sup>*). In this case



it is to Christians that he appeals, but they are Greeks by race, and so will appreciate the point he wishes to make. Here too he is 'all things to all men.'

To the missionary of the present day the discussion of the question whether Paul was right or wrong is of no small importance. The message of 1 Co 1<sup>17-25</sup> cannot be too strongly emphasized. Christ and Him crucified must be the theme of our preaching to all alike. No subtle arguments, or recondite allusions, or eloquence of style, will avail as means of winning men for Christ. Nor are we true to our Master if we avoid topics which, as they are first set before the hearers, must inevitably be stumbling-blocks, or foolishness. If we have been

guilty of any such attempts at worldly wisdom we need to be sharply pulled up by the message of the Epistle. But when some go to the opposite extreme, and say that our only task is to present Christ, with no distinction between different classes of hearers—that, for instance, the method of presentation must be the same to educated and uneducated, to Brahman and 'untouchable'—and emphasize this by referring to Paul's failure at Athens, we may refuse to admit the soundness of the reasoning. So long as we keep the Cross central, and bear in mind the supreme aim of by all means saving some, we need not fear to use all reasonable methods of adapting the message to the various classes with whom we have to deal.

## In the Study.

### Virginibus Puerisque.

#### The Gold Standard.

BY THE REVEREND C. M. HEPBURN, B.D.,  
MOULIN, PITLOCHRY.

'I shall come forth as gold.'—Job 23<sup>10</sup>.

At the present moment there are four words that are very familiar. If you haven't seen them, I expect you have heard them. Almost every day they appear in the newspapers. I am thinking of these words, 'Off the gold standard.' They mean that certain countries, our own included, are not now using gold to measure the worth or value of things.

One result is that in these countries gold coins are not in regular circulation. As some of you younger children may never have seen them, I want to describe one or two I happen to have. One is a Russian gold coin. It has the head of the unfortunate Czar stamped upon it: and on the other side is the two-headed Russian imperial eagle. Round the outside edge are some words in Russian that I can't read. Another in my possession is a German gold coin, with the head of the Kaiser, though not the one we know, upon it: while it has on the reverse side the German eagle. Round the outside edge of this coin are the words 'Gott mit uns' ('God with us'). A good motto when we are sure that it is true. Another I am proud of is one of our own, over a century old. It is a George III. sovereign. It is called a sovereign

because it has the head of the ruler or sovereign stamped upon it. On the other side is St. George and the Dragon. Round the inner edge are the words '*Honi soit qui mal y pense*,' which you can see on the Royal Arms too, meaning 'The shame be his who thinks ill of it.' Round the outer edge there are no words engraved: instead it is milled, or marked with notches, because persons called 'gold-clippers' used to cut the edges to get gold scrapings.

But gold is not only a measure of money values, it is sometimes a standard of conduct as well. When a person is rather impertinent we may say that he is as bold as brass; but when any one is on his best behaviour we often say that he is as good as gold. When a small boy's mummy came home one day she said to his nurse, 'And how has my darling been behaving since I went out? I hope he's been as good as gold.'

Apparently nurse had been reading the papers, because she said, 'I'm afraid, mum, he went off the gold standard about tea-time.'

But of course it is rather difficult to be always on the gold standard of behaviour. We get pushed off it sometimes when some one annoys us and we answer crossly. Or we may slip off it ourselves when we do things that we shouldn't do. One of our children's hymns has a verse about that:

There's a wicked spirit

Watching round you still,

And he tries to tempt you

To all harm and ill.

One knows that even the best boys and girls are not always able to keep on the gold standard. I was most interested to read a story the other day about Alison Cunningham, Stevenson's nurse. He called her Cummy. When visitors came to call on her, as they often did, her answers to them, when they bothered her, were sometimes very short. When one visitor of the bothersome sort said to her, 'Do tell me, just what sort of a boy was Louis?' her reply was pointed and curt, 'Oh, just like other bairns, whiles gey naughty.' So, after all, we may perhaps be excused for failing at times, since even Stevenson as a boy wasn't always on the gold standard.

But there was one who never went 'off the gold standard.' You remember we read of Him in the Bible, 'He was tempted . . . yet without sin.' His enemies couldn't push Him off. And He asks us to aim at the highest standard, for He said, 'Be ye perfect, even as your Father in heaven is perfect.' But alas, we can't, not by ourselves. Still we must take that as our standard—the pure gold standard—and be sure He will help us.

Christ is our own Master;  
He is good and true;  
And He'll help His children  
To be holy, too.

### The Judge's Ermine.

BY THE REVEREND J. HOWARD STOOKE, BRISTOL.

'A few . . . which have not defiled their garments; and they shall walk with me in white.'—Rev 3<sup>d</sup>.

A short time ago I saw the Judge of Assize arrive at the Lord Mayor's Chapel in our city for the service which is always held before the Assize is opened, and the prisoners are tried.

Have you ever seen a real big Judge? This one wore a scarlet robe trimmed with ermine, and with his full-bottomed wig he was well worth seeing.

What is ermine? It is the fur of a little animal of the same name, an animal something like a stoat, and its fur is brown in the summer and white in the winter. There is a special reason why the robes of judges are trimmed with ermine; it is this. Years and years ago people used to say that the ermine was so proud of the pure whiteness of its fur that, when it was being chased, if it came to a muddy patch *it would rather be caught than soil its fur*. I don't suppose that this is true about the ermine, it is very likely just a legend; but that does not matter to us just now. Because, long ago, people thought it was true, ermine was chosen to

be on the robes of the judges, the idea being that a judge must suffer rather than do anything unjust or wrong.

At one time judges used to do all sorts of bad things. They used to take bribes; that is, when they had to judge between two persons, they would accept a present of money from one of them, and give him the verdict. This meant that the man who could give the bigger present would win the day, and you do not need me to tell you that this is not right. No British judge would stoop to such a thing now, they do not need the ermine on their robes to remind them that it is better to suffer than to do wrong.

I wonder if we are at all like this, are we? Some times you are tempted to get out of a difficulty by telling a lie. A voice says to you, 'You will get off easily if you tell just a little lie,' and it really seems as if the voice is right. Do you refuse to tell the lie and suffer for it? A temptation to cheat comes to you. You are sure that you will not be found out, and the voice says, 'If you don't cheat, you will be kept in and will have to do all those horrid sums over again.' What is your reply? Will you be punished rather than soil your soul with cheating?

About four hundred years ago there was a great judge in England, whose name was Sir Thomas More. In days when it was the common thing for judges to accept bribes, Sir Thomas had 'clean hands and a pure heart.' King Henry the Eighth ordered all the principal men in the kingdom to do a certain thing, but Sir Thomas More did not believe it was right to do what the King commanded, and he refused. The King threatened to take More's life if he did not do the thing, but the brave man refused to do what he felt was not right, and he was beheaded. He suffered rather than smirch his character. I do not know whether in those far-off days the judges wore scarlet robes trimmed with ermine; if they did, Sir Thomas wore his well.

God help us all, at home or at school, at work or at play, to keep our hearts clean. He says of us, 'They shall walk with me in white; for they are worthy.'

### The Christian Year.

FIFTEENTH SUNDAY AFTER TRINITY.

#### Wings of a Dove.

'Oh that I had wings like a dove! Then would I fly away, and be at rest.'—Ps 55<sup>th</sup> (R.V.).

Man has always been ambitious for wings. On the one hand, he is conscious of latent powers and



yearns for range and scope ; on the other, he is oppressed by a sense of the fetters and chains of circumstance, and longs for escape. In one aspect this is a noble ambition, prophetic of man's glorious destiny. It is by giving the rein to this instinct that man has emerged from the jungle, and has conquered the earth with his motors and his telegraphs, the ocean with his steamships and his submarines, and the air with his aeroplanes and his wireless.

But this grand ambition has degenerated into a petulant and ignoble mood. It is shrunken into a craving for escape from the trouble and problems of life to untroubled serenity. Here is a man, dwelling in Jerusalem three thousand years ago, and he is weary of the city with its cruelties and disloyalties. Sombrely he watches a dove winging its way to its nest in some stark precipice, far from the haunts of men, and wistfully he utters the cry of Cowper :

O for a lodge in some vast wilderness,  
Some boundless contiguity of shade.

It is a melancholy which has oppressed the souls of men in all ages, from the monk in his monastery, the Stylite on his pillar, the hermit in his cell, down to the restless and joyless captain of industry in our own unquiet day.

What is it men are seeking to escape ? They wish to elude the caprice of circumstance and the uncertainty of things. They find themselves in an atmosphere of insecurity. There is the insecurity of health, for instance. There is the insecurity of circumstance. There is the insecurity of human relations and dear human ties. If only we could be sure of our friends, of their continued loyalty and their survival with us ; but the affections of the heart are unstable, and every year at the roll-call we find that this friend and that have gone down into the grave. There is the insecurity of character. If only we could be confident of our integrity—that our characters would infallibly resist all the shocks and strains of temptation and trial. But, alas !—

I have a sin of fear that when I've spun  
My last thread, I shall perish on the shore.

Men have sought escape in multifarious ways. They have tried the wings of philosophy. Zeno, in his *Painted Porch* at Athens, teaches a grim acceptance of the universe, an attitude of calm resignation to the vicissitudes of life, and of apathy at the loss of friends. But the words of G. H. Lewes, in his *History of Philosophy*, are the final comment on the futility of Stoicism : 'The Stoics, in their dread of becoming effeminate, became marble.

They despised pain ; they despised death. To be above pain they thought manly. They did not see that, in this respect, instead of being above humanity, they sank below it. . . You receive a blow, and you do not wince ? So much of heroism is displayed by a stone. You are face to face with death, and you have no regrets ? Then you are unworthy of life. Real heroism feels the pain it conquers, and loves the life it surrenders in a noble cause.'

Men have tried art, and in Tennyson's *Palace of Art* we have the parable of the inadequacy of this sensuous way. Men have sought peace in drugs—in chemical drugs, like opium, cocaine, heroin, and what not. One of the most serious problems with which the League of Nations grapples is the international traffic in these deadly drugs ; and our police courts, hospitals, and asylums contain living evidences of the futility of this way out. Men have sought tranquillity in spiritual opiates. Very much of the so-called 'New Thought' (the irony of both noun and adjective !) is mere mental anodyne. What is Christian Science but a vast system of spiritual doping—escaping the evil by pretending it is not there—conquering the wrongs that make earth hell by declaring with smiling complacency that there is no such thing as sin ?

Now, to this world of troubled humanity, longing for deliverance and peace, Christ comes with His message—'Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and ye shall find rest unto your soul. For my yoke is easy, and my burden is light.' But what does He mean by rest ? Obviously not the deadening of the faculties ; He is come that we may have life, and have it more abundantly. Obviously, too, it is not mere inactivity, for He talks in this very promise of a yoke ; and a yoke, even if your yoke-fellow bears the heavier share, still implies a burden. What, then, does rest mean ? Is it not *purposeful activity* ?

*Activity* it must be, for mere inactivity ends in boredom. We evolved by struggle, and struggle is still a condition of our well-being ; and when we lose the zest for struggle, we lose the zest of life. That is why so many men die so soon after they retire from business. They have no longer any grip on life, and every day becomes a vast and weary waste. They are literally bored to death. But it must be *purposeful activity*. A director of a huge luxury concern declared the other day that he had no joy in his business, because it was entirely superfluous, meeting no real need ; and so, though he was busy to the point of strenuousness, his

activity had no purpose in it, no point, no sense. A ploughman is generally one of the happiest of men, because his work is natural and necessary, supplying real needs.

Christ comes and gives that peace intensified a thousandfold. He finds us as His Father made us, with our whole personality clamorous for activity; but either our labour is unsatisfying for lack of vision, or our energies are paralysed by the sense of sin. Christ comes, and answers all the demands of our being. To the mind He brings illumination—the conviction that the universe is intelligible, because it has behind it a vast Intelligence; and that its great argument may be trusted to move to a great conclusion. He presents Himself as the expression of that wisdom which rolls the stars along, and implies that in all our reasoning we may think God's thoughts after Him. Christ gives us the 'glory of the lighted mind.' To the heart He brings love, and something worthy to be loved. He makes the universe lovable, because a great heart beats behind it, and gives us the assurance that no quiver of our affection is ever wasted in the universe of God. To the will He brings the challenge of an increasing purpose, a purpose that our energies can further, the clarion-call to a world wherein dwelleth righteousness. We are to march shoulder to shoulder as crusaders, facing fearful odds, jubilant in the confidence of victory.

He comes to free us from the paralysing sense of sin. Many people in our day are suffering from what the psycho-analyst calls 'complexes.' Spiritual evils have physical issues. Many forms of neurasthenia and even of definite organic trouble are beyond the skill of the physician because they are beyond the physical in their origin. They are due to discordant relations with men and with God. A fear lest a wrong done should be discovered emerges in chronic neurosis, a spite born in the heart becomes a hate nourished in the breast until it brings forth a sarcoma which no surgeon's knife can eradicate. A fatuous mind and a feckless will are often ultimately traceable to a poisoned spiritual spring. Christ comes to take away all these impediments, and to give us liberty and power—to make our tasks intelligible to our minds, lovable to our hearts, malleable to our wills—to give us the constant confidence that our resources in Him are adequate to all conceivable demands.

He brings us more than that. So much would suffice for this life. But this life is brief and uncertain. 'After my first great sorrow,' says 'Margot' in her *Autobiography*, 'the death of my sister Laura, I was suffocated in the house, and felt

I had to be out from morning to night. One day I saw an old shepherd, named Gowanlock, coming up to me, holding my pony by the rein. I had never noticed that it had strayed away, and, after thanking him, I observed him looking at me quietly. He knew something of the rage and anguish that Laura's death had brought into my heart; and putting his hand on my shoulder, he said: "My child, there's no contending. . . . Ay . . . ay . . . shaking his beautiful old head, "that is so, there's no contending."'

No, there's no contending. But there is Christ and in Him life and love for evermore. And here, as everywhere Christ calls us to find rest in Him. When we answer His call, we find that our tears become lenses through which we see something of the glory of that world unknown, and certain great words that great souls have uttered are become forever true: 'There are green meadows on this side and green meadows on the other, and the blue river between; but the grass is the same and the love is the same on this side and on the other.'<sup>1</sup>

Out of the mists a hand is stretched to me,  
A hand for my sake wounded, and I turn  
From mystery and questioning and doubt  
To kneel before the Christ; it is enough;  
I can believe in Him, I can believe  
The story of the Cross—the world's new Hope—  
Her life the purchase of His death: I know  
That He is real and true—though all around  
Seems like a troubled dream wherein men stand  
Bewildered, helpless, hopeless: yet in Him  
Lies the grand secret of Eternal Rest.

#### SIXTEENTH SUNDAY AFTER TRINITY.

##### Family Religion.

'Tenderly affectioned one to another; in honour preferring one another.'—Ro 12<sup>10</sup> (R.V.).

The family is God's first circle of society; the pattern of all social life in the economy of the Divine mind. The Bishop of Croydon in *A Faith that Works* writes: 'I like to think that Jesus once lived in what we should call a cottage. There is an enormous meaning in the fact that the Founder of the Christian Faith, He whom many of us reverence as Son of God, was a member of a family in a poor home, and shared in all the give-and-take of family life where the work is hard and the pence are few—took His turn to draw the water and light the fire, lay the table and wash up the dishes, sweep out the rooms and tidy the house. The fact that H

<sup>1</sup> R. Armstrong, *The Eternal Purpose*, 42.



did all this helps to make Christianity what He meant it to be, a religion from Heaven which can be successfully practised on earth. And it is a striking thing that when He wished to explain to men what God is like and how men ought to live, He did it by using the simplest family terms—that God is Father and that men are brothers. He seems to suggest that the “love” He wants men to understand and to practise has its natural beginnings in the life of the home, and that through family experiences on the smaller scale a man will learn to think of all men and all nations as being inside the family life of the Kingdom of God.<sup>1</sup>

In the family the individual is trained and the character developed. The importance of the religion of the home it is hard to exaggerate, for the strength of the nation and of the race is bound up with it. We like a broad and rich life, full of varied interests, and we should like to see the lives of men and women animated by the inspiration of interests outside the family circle. But no shining achievements elsewhere can palliate the guilt of coldness, injustice, and ill-temper in the family; and the noblest public virtues have their roots in the gentleness, the industry, and the self-sacrifice of which only those who are nearest to us have any knowledge.

‘Tenderly affectioned one to another’ is St. Paul’s phrase. No one will dispute the fact that the main pillar of the home must be *love*. There is an extraordinary vitality in love; when its seeds are sown ungrudgingly and profusely it bears its harvest after many days. There is an indestructible music in the gospel; its strains, once heard, are apt to pursue us to the last. ‘This name of my Saviour, Thy Son,’ cries St. Augustine—the Augustine who wandered far and long from Monica’s hearth and the God who fed its fires—‘had my tender heart drunk in even with my mother’s milk; and whatsoever was without this Name, though never so erudite, polished, and truthful, took not complete hold of me.’<sup>1</sup>

Christ smiles tenderly on young lovers at their wooing, but with a full heart on old lovers whose wooing has not ended with grey hairs. It is never His will that a man should be shorter with his own wife than with other women, or a woman more touchy with her husband than with other men. There is nothing in the relationship between Christ and His Church that countenances such a view, and that is the model put before us by God. Out of that ideal all the rest will grow. The children brought up in a home where the father and mother

live in the oneness of perfect love will soon catch the sweet infection. The quality of the love in a home has far more to do with its inmates’ happiness than the quality of the furniture, yet how many are elaborately careful of the one, and surprisingly neglectful of the other.

The quality that we would put next in importance is *considerateness*. Most of us have a sore place somewhere, and it is well not to rub it more than can be helped. Some of us have prejudices that cause more trouble than our principles. Let us learn to be considerate, and our reward will be great. We have to keep our unruly personality in hand lest it should collide against those about us. Our opinions need not always be aired; our sufferings can be borne, not paraded. ‘One topic,’ says Emerson, ‘is peremptorily forbidden to all rational mortals, viz. their distempers. If you have not slept, or if you have the headache, or leprosy, or thunderstroke, I beseech you by all the angels to hold your peace and not pollute the morning.’

The third note of family religion we would call *service*. The homes on earth which most resemble heaven are those in which, from the father down to the youngest child, every loved and loving one is serving and being served by each and all. We have a current phrase which speaks of going to Church as ‘attending Divine Service,’ as if there was no other work that deserved to be called by that name. But St. Paul gives a truer definition of Divine Service when he says: ‘Whatsoever ye do, work heartily as unto the Lord.’ Tolstoy tells a story of a Russian peasant boy, when he ploughed, always set a lighted lamp upon his plough, just such a candle as he offered on Sundays at his favourite altar in the church. What we need more and more to feel is that we are always in the temple of God; that though we do not see His face, we are ever in His sight; that we serve before His throne when we discharge the upraised duties of the home in the name—that is, in the spirit and manner—of the Lord Jesus.<sup>2</sup>

#### SEVENTEENTH SUNDAY AFTER TRINITY.

##### The Deflection of the World.

‘Upon my right hand rise the rabble; they thrust aside my feet.’—Job 30<sup>13</sup> (R.V.).

‘Stand therefore.’—Eph 6<sup>14</sup>.

It is the trouble and peril of a man who would stand in his own lot and keep the integrity of his mind and soul. There is an everlasting pressure that would thrust aside his feet. The deflection

<sup>1</sup> A. Smellie, *The Well by the Way*, 162.

<sup>2</sup> W. Aidan Newman Hall, *The Radiant Life*, 45 f.

of the world is commonly manifest in the region of ideals, and of this we may think first, and then of how a man may and must stand if he is to be open to further dealings of God with his own soul. When St. Paul said, 'The just shall live by faith,' he was using the word of an ancient prophet with an extended and deepened suggestion. But the prophet's saying was that the just shall live by his faithfulness, and his meaning was that faithfulness, in the sense of integrity, is itself a principle of life. By 'live' he meant that a man would hold himself and his ways in moral security and triumph. By no pressure upon him must a man suffer himself to be pushed off the things he sees to be true and right altogether. If he suffer this, he is closing down the gracious approaches of God.

1. The tragedy of deflected ideals must first hold our thought. If it appears that tragedy is too strong a word to use of a deflected and lowered ideal, it is well that we should seek some agreement first as to the nature of the ideal. If it is an ideal of material prosperity, a matter of things which a man desires to possess, it may well be that a lowering here is no mischief. If it is an ideal of worldly success and advancement, a matter of place and influence which a man desires to attain, again it may well be that a deflection of his ideal deserves no such name as tragedy. If it is an ideal of intellectual acquirement, again it may be that to suffer deflection and lowering of his ideal may be no tragedy, but in the long issue a gain. For art is long and life is short, and there are limits to the provinces of knowledge over which a man may wield his sceptre. It may be that the acceptance of limitation will bring the deepest knowledge of all, for the kingdom of knowledge is even as the Kingdom of Heaven; it is not entered save by those who become as little children.

It is of the spiritual ideal that we think when we speak of the deflection of it as tragedy. A worthy man knows that he cannot live the full, balanced, strong life with a soul imprisoned in the interests of the hour and the day. He knows he was made for larger outlooks. His duty may lie in the valley, but he gains his might from the heights, and his hands best serve the duty of the hour when his eyes are lifted to the lofty places from whence cometh his strength.

If a man be a Christian, he has found One who is for him the Incarnate Highest, loving him and inviting him to saturate his understanding with His truth, his imagination with His beauty, his affections with His passion, dwelling with him as a Friend, but shining before him as a goal to which he will press if haply he may attain, and gleaming before him

as a vision to which he may not be disobedient. This is what Jesus Christ is in Himself. In Him is seen a life that is a unity; no divided will weakening it; no inward quarrel and protest, but with all its powers in line. And seeing Him clearly a man needs no other teaching to convince him that life comes to its greatest through the spiritual.

2. There are many adversaries. Most subtle and persistent is the steady pressure of the world. In the New Testament speech 'the world' is simply life conceived and handled without relation to God or thought of Him. It for ever pushes aside the feet. Let a man seek to be 'transformed by the renewing of his mind,' under an ideal whose standard is a character founded in moral and spiritual realities, and made what it is by moral and spiritual values, and always he is under necessity of watchfulness and resistance lest he 'be conformed to this world.' He has to live in a world which sets no store on the things which he counts highest. It would have him off his platform on to a lower which stands nearer. It is in love with those other ideals which have been mentioned; it values gold more than character, comfort more than self-respect, ease more than duty, the opinion of men more than the judgment of conscience, liberty more than righteousness. There is a story in the New Testament of one who, having been captured by the highest, listened to the plea of the lower, and it is told in a single line: 'Demas hath forsaken me, having loved this present world.'

Whenever this comes to pass, tragedy is the only word which fits the case. It means that a man submits to be governed by what he should control. It means a diminished self-respect. It means that his estimate of values is tampered with. It means divided allegiances and civil war in the kingdom of himself, for he has dethroned the only powers strong enough to make a unity of life's loyalties. It means a lost intimacy with Christ, for how shall he look upon Him whom he has pierced?

3. 'Stand therefore—having done all, stand.' There is an ancient psalm which declares of certain people: 'They shall not be ashamed in the time of evil, and in the days of famine they shall be satisfied.' These are they, says the Psalmist, who do right just because they know it to be right. No evil is going to befall them. God is always available on the side of the man who is on His side. Do not let us therefore hesitate to challenge and resist the attempted deflection of the world, though it be by the pressure of the majority. We can never be defeated in a moral battle except by ourselves.

More than twenty centuries ago in Greece there



flourished a school of philosophy and conduct built upon a very simple principle. It was the principle that Nothing but Goodness is Good. It seems so plain a thing as to be a truism. But in that school was a scholar who came afterwards to be the founder of the far more influential teaching of the Stoics which, with all its limitations, for long provided many, in a perilous time for the human soul, with an armour against the world's evil. Nothing is worth living for, said these teachers, except goodness, and by 'good' they meant good in an ultimate sense. Simple as it appears, it was a pervasive and revolutionary principle, and it stirred men to that fine form of courage which can defy accepted conventions.

There is no doubt about the urgency for the correction and tightening of a moral fibre greatly loosened in our generation. But it is easy to be led into exaggeration about this. Comparisons with other times are unsafe, and the sturdy conscience has always felt its own immediate time to be morally precarious and enfeebled. This is because moral goodness belongs to the world of struggle in which we live here, and it is never in danger of perishing for lack of antagonisms. More than fifty years ago a non-Christian Puritan was stirred by the habit of mind and by tendencies in our English life which he deplored and feared. He described it as the mind which says: 'Think only of to-day and not at all of to-morrow. Beware of the high and hold fast to the safe. Dismiss conviction and study the general consensus. No zeal, no faith, no intellectual trenchancy, but as much low-minded geniality and trivial complaisance as you please.' So wrote John Morley in his book, *Compromise*, which remains, and will remain, a living book just because there is no time when men do not need to be recalled to honesty of mind, and to hear the preacher who proclaims that they who tamper with veracity tamper with the vital force of human progress. The eternal temptation to give ourselves to the things that are seen, and fling away faith in the unseen, comes in many forms, and one of the commonest as well as subtlest of its forms is that we are quietly seduced into subordinating principles to expediences. It is against this that the author of *Compromise* lifts his voice. If we would know the reason why there are recognizable limits to compliance with opinions that secretly we are convinced are false, and unarguable refusals to be given to actions which we know are evil or feel to be dubious, we may hear it in the saying of Archbishop Whately, which stands like a trumpeter on the opening page of John Morley's book: 'It makes all the difference whether

we put Truth in the first place or in the second place.' We have to choose whether we shall tamely adopt the standards of the morally indifferent world, or be true to the inward voices of our souls and risk ourselves upon them, if risk it is. Mr. Facing-Both-Ways is the name of the expert in the method called compromise. And he makes as poor and disastrous an appearance in life as he does in John Bunyan's *Pilgrim's Progress*.

How differently, for instance, one thinks of the two great characters of the Reformation—Erasmus and Luther. For the one we have admiration, for the other, reverence. Erasmus, in the dark day of his visitation, said, 'I intended to be true to truth as far as the times would allow.' Luther in the assembly of princes and papal legates at Worms answered Eck, 'I retract nothing except I be convinced from the Scripture. Here I take my stand. God help me.'

As for consequences, do not let us think or talk heroics about them. There is no need. As a fact, the sky does not fall, and will not fall. Of Truth and Right and the doing of them we may say: 'By these the ancient heavens are strong.' Disconcerting, unwelcome, and apparently impoverishing things may happen to us in the plain doing of right. But the sky does not fall, and it will be all the serener for us because we have not turned the light that is in us into darkness, but have walked in the light while we had it, and with a strong step of courage. The sky does not fall for the right-doers in scorn of all consequence. What happens with those who fail the right, in fear or weak compliance, is that the bottom falls out of their ideas of good and their scheme of values. In an atmosphere of mean purpose and under low conceptions of the sacredness of truth and right the very fibre of the mind and soul is rotted. Let us remember the men who have stood fast for the things they saw to be right: Elijah who could not be cajoled; Elisha who could not be bought; Joseph who could not be wheedled; Daniel who could not be dismayed. When our own stand has to be made, let us call them to mind. Did the sky fall with them? Best of all, in some secret place, with the door shut, let us go slowly over again and again the haunting story of the Temptation of Jesus in the wilderness. Mark it stage by stage, for it was told for our sakes by Him who was tempted in all points like as we are, and is able to deliver them that are tempted. Did the sky fall with Him? Follow Him also when upon His right hand were the rabble to thrust aside His feet. 'Carpenter and carpenter's son,' they cried. 'Whence hath

this man learning?' they sneered. 'Glutton and winebibber,' whispered the scandalmongers. But did the sky fall because men talked? He had nothing to go on but the certainty that He was doing the will of God, and though the heathen raged, and the people imagined a vain thing, and the rabble would have thrust aside His feet, it was enough to stand on, and still to stand.<sup>1</sup>

#### EIGHTEENTH SUNDAY AFTER TRINITY.

##### Character.

'Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man.'—Jer 5<sup>1</sup>.

In this passage the prophet reveals his opinion of contemporary society at Jerusalem, and it is not flattering. He declares it to be a city of hypocrisies whose citizens in their lives deny the religious profession of their lips. He does not allege that there is any definite lack of outward or ritual observance. Jerusalem declares its corporate belief in the being and sovereignty of God, and no doubt, as is our own custom, would have considered it only fitting to associate with the celebration of its major civic festivals an act of public worship. But it is this very outward profession which stirs the prophet to passionate indignation, for the common life and individual practice of the citizens show up their faith as an unreality and their religion as a sham. 'Though they say, the Lord liveth,' cries Jeremiah, 'surely they swear falsely.'

Surveying the life of his generation he is dismayed by the contradiction exhibited between its profession and its practice. The people call upon God with their lips; but whatever else may be characteristic of their general life, justice and truth—His attributes—are conspicuous by their absence. 'Find me one man who executeth justice and seeketh truth!' That is the prophet's challenge.

The moral and religious teachers of mankind have consistently emphasized the supreme value of a good minority. And the central message of the Good News which came in Jesus Christ was its thrilling call of hope and encouragement to those who, following the highest light they knew, found themselves in a distinct numerical inferiority with a hostile and cynical world against them.

Our Lord never told those who desired to follow Him that their lines would fall in pleasant places, or that they themselves were destined to popularity. On the contrary, His appeal was to the adventurous

and heroic, and not to the ignoble, in human nature. A religious life, as a great French writer reminds us, is a struggle before it is a hymn. The disciple of Jesus in the twentieth as in the first century need expect from the worldling nothing but the treatment which the Master Himself received. But such was the perfect equipoise of our Lord's sympathies He always preserved a great understanding and compassion for that very worldling who hated Him, opposed and thwarted Him. He knew, what some of the official exponents of His religion at times forget, how hard it is for ordinary men to preserve amid the glittering deceptiveness of the things that surround them that sure vision and level judgment which recognize what is seen to be temporal, but what is unseen to be eternal. Faith in the Christian values as alone worth seeking is not come by easily. As a thing rises in worth, so correspondingly does its price increase. Yet the Gospel pages ring with that reiterated call, 'Be of good cheer!' He had overcome the world, and so would they who followed Him. He assured them that, however contrary might be appearances, they, and they only, were the lights of the earth.

Those who are moved to despondency because the appeal of the Christian Church does not apparently arouse a universal response, either in this nation or in any other, view human affairs from a wholly different standpoint from that which was our Lord's. Christ quite naturally expected His Church to find tribulation, and He would be the last to be surprised to find, in our own day, many empty pews where His gospel was purely and fearlessly preached. We learn from the New Testament that from the time when His position was realized to be spiritual and not political many turned and walked no more with Him.

'Seek if ye can find a man.' The world's sorest needs, despite the contrary assurances of many of our garrulous advisers, are neither political nor economic. Nor is the world's supreme need, as some have told us, for more first-class brains, desirable as such a commodity may be. We have by this time had evidence enough that first-class brains, unless allied with first-class character reflecting the mind of Christ, have a dangerous tendency to become the curse of society. The world's urgent need lies deep rooted in a necessity for the development in individual lives of high moral and religious character. Many of us, unfortunately, lose our sense of perspective as life goes on. We cease to recognize the obvious when we see it; we confuse life's greater issues and values. Our heads

<sup>1</sup> T. Yates, *The Strategies of Grace*, 129.



and our hearts become absorbed with our possessions and consumed by the lust for more. Who has not known men and women who once were characterized by earnestness of purpose, by intellectual culture, by the capacity for worship, by love of the good and appreciation of the beautiful, but who, driven to spiritual self-destruction before the insensate desire for the accumulation of mere things, have murdered their better instincts one by one? Yet, what shall it profit a man if he gain the whole world and lose his own soul? Our common life, too, is often degraded by blatant and unashamed selfishness, by uninformed class antagonisms, and by a blind disregard of our duties towards our neighbours, who have rights as well as we. We are all more or less affected by such things, and have good cause to examine ourselves in order that we may see whether our outlook is that of free intelligent people, or is twisted and distorted by environment, acquired prejudice, or inherited tradition.

There is also an increasing tendency in many departments of life towards self-centred aggressiveness, and our public activities, both secular and ecclesiastical, are frequently disordered and robbed of their fruitfulness by the reckless conduct of parties and sections who are out mostly for their own hand. What we regard as selfish conduct in the individual we must also repudiate in the wider sphere of our corporate life. 'It is of the utmost importance,' once said Lord John Russell, 'that a nation should have a correct standard by which to weigh the character of its rulers.' And to this we might add that the true greatness of nations lies in exactly those same qualities which constitute greatness in an individual.

Back again we are forced to Christ's centre of emphasis. It is the individual, and always the individual. The Kingdom of God is within you. 'The soul of all improvement is the improvement of the individual soul.' Back again we are forced to His advice to all who are concerned with the world's troubles and filled with earnest anxiety to alleviate and banish them. It is the little leaven that leaveneth the lump, so He insists again and again. Therefore—and this is the inexorable first command of His social gospel—Be ye yourself true to your faith, your work, your personal responsibilities, remembering that by one man the city will find its pardon

Not in the clamour of the crowded street,  
Not in the shouts and plaudits of the throng,  
But in ourselves, are triumph and defeat!

But idealism itself must be conditioned by the

wisdom which is from above. There is, for instance, much idealism abroad these days, enthusiastic and impassioned. It is a matter of grave urgency that we carefully examine it before accepting it as being wise in the sense in which Christ would define wisdom. Still, even when in our view misguided, it should always be listened to with respect. The ocean of our social and religious thought is disturbed to-day by many conflicting currents. Let us try to keep a big and warm heart for humanity, and have the sympathy and common sense to respect genuine conviction. The wind bloweth where it listeth, and we never know from what unexpected quarter comes the life-giving whisper of the Holy Ghost. Our task remains to try to adjust our own idealism to the mind of Christ, and to have the courage to discard it and to seek for another, if such an adjustment cannot sincerely be effected.

Whatever life may bring us, and whatever it may take away, we do not need to be with the crowd to have our own personal influence really effective. There is nothing in the world so strong in influence as human personality. There is none of us but has owed something to the personal influence of some dear friend. It is the personality of Christ that calls forth all that is best in human nature—His courage, strength, and gentleness, His love and power, His sympathy and understanding, His mercy and pity. Whatever we may question in this bewildering and mysterious world, let us never doubt the eternal influence of our own life and character. Amid the noise and tumult of affairs; when men, some of whom know no better, and some of whom ought to know better, requite our good with evil, when the most cherished ideals and convictions of our souls can find no place even in the hearts of those we care for most; when loyalty to our faith demands of us misunderstanding, loneliness, and loss—well, let us look yonder to

those holy fields,  
Over whose acres walked those blessed feet,  
Which, nineteen hundred years ago, were nailed  
For our advantage on the bitter cross.

And from Him, one lonely but gallant youth walking so bravely those Galilean fields, has come the peace of God to the restless hearts of men. There is no sphere of life, no enterprise into which the vicissitudes or responsibilities of our lot may call us, but in which He is, and remains for ever, the supreme standard of judgment, thought, and conduct. 'What would Jesus do?' is still the question which in things trivial and commonplace,

as well as critical and weighty, each one of us ought daily and hourly to ask of his conscience and endeavour to answer in his practice.

In such an identification of our lives, our work and our endeavours with His mind, there is a security to be found in life and in death. We know ourselves to be safe amid the universe, since that

universe is His, and He is able to keep what we have committed to His trust. Whatever we may have to leave behind us when we pass from these temporal scenes, we may be assured that the values of Christ and the dominion of His love will still endure.<sup>1</sup>

<sup>1</sup> C. L. Warr, *Scottish Sermons and Addresses*, 142.

## A New Date for Jeremiah.

BY THE REVEREND T. CROUTHER GORDON, D.F.C., B.D., CLACKMANNAN.

ONE of the results of the intensive study of the great literary prophets is the truth that most of these outstanding personalities arose at the call of a national crisis. We are accustomed to believe that the hour produces the man, and certainly in the case of Isaiah, Jeremiah, and Ezekiel it is quite clear that they did not step upon the stage at a haphazard moment. Of no great character is it so essential to understand the historical background as of the prophet. While dealing with eternal principles, he is essentially a man of the times; and without an understanding of the times, the man loses his significance.

This means more than it seems in the matter of Palestine and the Hebrews, for the times cannot be grasped until we have made clear to ourselves the position of affairs not only inside the country, but also in the great countries that flanked either side of this little buffer State. Assyria lay on one side and Egypt on the other, and the history of Palestine is the sorry tale of a small political power that was played like a pawn in the great game of world forces, only at last to be cleared off the board. If the Netherlands was the 'cock-pit of Europe,' then assuredly Judah was the cock-pit of the East. It was really impossible for her, as she found to her cost, to free herself from entangling alliances, and if she fell at last between the two stools it was not for lack of a subtle diplomacy.

The great power that lay to the west of the Hebrews was Egypt, rich in her legendary lore and the memory of military triumphs. A hot and dusty desert divided the two countries, preserving Egypt from fulsome invasion that might have destroyed her arts, and shielding the little monarchy of Judah from unpremeditated attack. The main reason

why the Golden Age was destined to dawn in Egypt was just because she was surrounded on all sides by the desert, which was her strongest defence and best friend. The Golden Age had passed with Akhnaten, long before, but it is a remarkable fact that with the twenty-sixth Dynasty of Sais and the accession of Psammetichus a gleam of the old glory was seen again. This energetic ruler refused to remain as he had begun, a mere vassal of Assyria, and calling Ionian mercenaries to his standard he threw off the yoke of the foreigner, and within a decade, while his adversary was engaged at home in Babylon, made himself despot of the whole land of the Nile. In 610 B.C., at the end of a long reign of fifty-four years, he was able to pierce as far as Azotus in Palestine and capture it. During all this time the prestige of the country was rising, and neighbours and enemies alike were expecting great things from the phoenix-head of the resuscitating Egypt. The revenue went soaring higher each year, trade came in from every quarter of the Mediterranean, and with trade came fresh knowledge and novel ideas that agitated and aroused the people. Religion was prosperous and well patronized. A feature of the time was that a new study was made of all the old classical models of art, archaisms came into vogue, and old models became the ideals of the new sculptors. Legal documents became more precise. 'The mechanical arts of casting in bronze on a core and of moulding figures and pottery were brought to the highest pitch of excellence; and portraiture in the round on its highest plane was better than ever before and admirably lifelike, revealing careful study of the external anatomy of the individual' (*Encyc. Brit.*, ix. 87). It was at this time that the hieroglyphic



writing was reserved for only the priests' use, and the demotic came into use for commercial purposes. So high-spirited did the nation prove that a serious attempt was made to construct a canal through the Wadi Tumilat, which would join the Mediterranean and the Red Sea; and it is recorded by Herodotus that a Phœnician ship, setting out from Egypt, actually circumnavigated the continent of Africa. Such exploits did not fail to reverberate round the royal courts of the East, and the eyes of Judean diplomats were dazzled by the rising prestige and prosperity of Egypt and by the beauty of her religion. Nor was Egypt careless in her wooing, for emissaries were constantly in Jerusalem, setting the stage for Egyptian religious ceremonies in the very streets of the capital (44<sup>17</sup>). The prophet himself was aware of the ritual of Adonis worship in Egypt, though himself outside the inner circle of protégés (G. A. F. Knight, *Nile and Jordan*, 325). The court of Josiah was riddled with intrigue, and many were the hearts that were turning to the old alliance of Egypt in the hope that Assyria would give them peace. But a more penetrating mind was viewing the situation, and while the court was divided whether to succumb to the wooings of Egypt or Assyria, Jeremiah stepped upon the stage.

It seems as if Nature was determined to confront two opposing and irreconcilable enemies when the Nile and the Euphrates were evolved, for these became right down through their respective histories the most implacable foes. A culture arose in Babylonia and Assyria, which, in its own way, equalled that of Egypt, and on the banks of the Tigris and Euphrates a highly complicated empire grew up, with trade ramifications and economic purchase extending far across the East, and capable of producing such a well-developed penal code as the Laws of Hammurabi. Through checks and changes the rivalry continued through the centuries, from Shalmaneser I. to Tiglath-Pileser III., each monarch seeking to lead his forces against Egypt and exercise a suzerainty over Palestine. This last ruler organized his empire more efficiently than his predecessors, and scorning the use of mercenaries, levied men and money from every district in his kingdom. He thus equipped a fine fighting army, and with this dealt blow after blow at his enemies at home and across the desert; and it was the same weapon which served Sargon so well when he levelled Samaria in 721 B.C. Serious divisions, however, appeared in the Empire, and the cleavage between Babylon and Assyria became more pronounced, so that while the prestige of Egypt was

rising by leaps and bounds in the seventh century, Assurbanipal had to adopt a policy of punitive marches at home and retrenchment abroad. His last years were harassed by the advances of the Scythians, who, under his successor Assur-etiliani, burned Calah and, joining hands with the restless Babylonians, made a complete end to the Assyrian Empire by the capture of Nineveh. It is just at the moment when the Scythians reach their height of destruction, and Nabopolassar takes the helm in the name of Babylon, that the Hebrew prophet lifts up his voice.

It may seem a far cry from the Fall of Nineveh to the arousal of Jeremiah, since writers have accepted 626 B.C. as the date of his call, while the Fall of Nineveh has always been regarded as 607 B.C. But nothing has so much called for an overhauling of these traditional dates as just this chronology of the prophet. By a process of dubious inferences, scholars have placed the birth of the prophet at 650 B.C., and this is arrived at by arguing that if he was called in the thirteenth year of Josiah, who ascended the throne in 639-40 B.C., and was, as he says, 'but a lad' when God's call came, then the year of his call would be approximately 626 B.C.

By placing the beginning of the prophet's work in 625 B.C., scholars have put themselves in a number of most awkward dilemmas. In the first place, no one has been able to place a single utterance or writing in the period from 625 to 615 B.C., or indeed to 608 B.C., for the references found in the early chapters of the prophecies to the Scythian Invasion of Palestine and Egypt have not a particle of evidence to support them. So vague are the details supplied by the poems that scholars are divided whether they refer to Scythians or Babylonians, and so eminent an authority as Sir George Adam Smith, follows Cheyne's suggestion, that the poems were originally written of the Scythians and later 'touched up' to apply to the Babylonians (*Jeremiah*, 382). Apart from the fact that Herodotus alone of all the ancient historians mentions this Scythian Invasion, and he wrote of course centuries after the event and in the dangerous legendary strain, the connexion between these poems and the Scythian Invasion is pure guesswork, and need not be taken seriously.

Another vexed problem has arisen by fixing the beginning of the prophet's career about 625 B.C. In four years' time, one might assume, the prophet would be a distinct figure in the religious life of the city, and yet when the Law Book—not necessarily

Deuteronomy<sup>1</sup>—was found in the Temple in 621 B.C., Josiah did not send for Jeremiah, but for Huldah the prophetess. If the prophet had started on his career, so rousing to the religious life of the people and so conspicuous by its moral courage, why did the king not send for Jeremiah? Is it likely that he would have a prophetess, otherwise quite undistinguished, in preference to a budding prophet? Here is the dilemma, and the only way out is to infer that the great prophet was not yet on the stage of events in 625 B.C. Wherever he was in 621 B.C., Jeremiah was certainly not a public figure then in the capital. He could hardly have been called in 625 B.C.

And behind this finding of the Law Book, there is the most tantalizing problem in the life of the man, namely, his connexion with the reform instituted by Josiah in 621 B.C. on the finding of the book in the masonry of the Temple. Was he sympathetic or antipathetic? Did he take any part in the religious propaganda? Volumes have been written on this, and no new light has been thrown on it. Vague statements here and there have been magnified to fit one theory or another. The fact is that Jeremiah nowhere refers to the book at all in unequivocal language, and so far as he is concerned it may not have existed at all. It is only by a process of filling in that we can strike up a connexion between the prophet and the Law Book. He will be a happy scholar who can cut the knot.<sup>2</sup>

Now it seems to the present writer that light has come from an unexpected quarter, which suggests a change in the date when Jeremiah commenced his ministry. Mr. C. J. Gadd has discovered an interesting fragment of history in the cuneiform tablet No. B.M. 21,901 in the British Museum, which he calls the Nabopolassar Chronicle, and from this we glean much interesting information about the Fall of Nineveh. Instead of the date of the Fall of the city being 607 B.C., we find that the siege began in 616 B.C., when Nabopolassar, gathering the forces of Babylon together, attacked the Assyrian capital, which was supported by Egyptian as well as Assyrian troops. The siege was pressed for four successive years, until in 612 B.C. the capital fell before the united forces of Medes, Scythians, and Babylonians. The point to be noted is that

the advent of Babylonian power and prestige has to be placed in 616 B.C., and not 607 B.C.

The only difficulty that confronts us in connecting the advent of the Babylonians with the beginning of the career of the prophet is the date in 1<sup>2</sup>, where it is stated that he was called in the thirteenth year of Josiah. An examination of the Hebrew reveals that this number retains the old feminine ending, known as Hê, but the similarity of Hê and Mem right down through the history of the alphabet<sup>3</sup> makes it likely that the one has been written down for the other by a copyist. If so, we should have the date as the twenty-third year of Josiah, which would give 616 B.C., the exact date of the siege of Nineveh.

It appears, in fact, that the only event that could stir the brooding spirit of a prophet in the end of the seventh century was just this collapse of the world's mighty empire of Assyria; and if we assume, as the facts justify, that it was generally some such mighty political event that drove the man of God from his seclusion, nothing is more likely than that Jeremiah stepped on to the stage, when Babylon rose in power against her long oppressor, in 616 B.C. We have thus a dramatic setting, which outdoes the gestures of Isaiah in the political upheaval of a previous century.

The corollary of this fact is that the poems describing a new power breaking forth from the North, refer to the Babylonians, and on the face of it, this is what ought to have been all along assumed. When Cheyne and Smith can suggest that they were 'touched up' to apply to the Babylonians, this only proves how well suited they are to these invaders, and it is wiser to credit the prophet with common honesty and assume they refer to those to whom they best apply.<sup>4</sup> On the facts of the book itself these poems are the reaction of the prophet's mind to the first appearance of a new force in international politics, a force with an ancient history—and this surely is Babylon—a force against which he shows no animosity, a force that he comes to see is the weapon in the hand of God for rectifying the conduct of His people. They refer, as indeed does the entire career of the prophet, to the rise and victory of the men of Babylon. Certainly there was a seething pot of political trouble brewing in the North, for Scythians, Medes, and Babylonians were on the move, but the statesmanlike eye of the prophet knew that the palm of ultimate victory was to go to Nabopolassar, and

<sup>1</sup> 11<sup>3</sup> refers not to Josiah's reform at all, but to the ancient Covenant in Egypt: the two covenants have no connexion.

<sup>2</sup> The inference of 52<sup>31</sup> is that this year, 560 B.C., ends Jeremiah's life. If so, 650 B.C. is an almost impossibly early date for his birth.

<sup>3</sup> Cf. הָאָ in 15<sup>10</sup>.

<sup>4</sup> The inference to be drawn from Jer 5<sup>18</sup> and Is 39<sup>8</sup> is that the later prophet clearly meant Babylon.



he never wavered in his belief that Babylon was the destined power. Thus it was that he could say to his countrymen:

What business have you with Egypt's fashions,  
To sip the waters of Nile,  
What business have you with Assyria's cult,  
To sip the River's water?

when towering above them both loomed the terrorizing military power of Babylon. It is unthinkable that a great public figure like Jeremiah, so public and powerful that his life-story alone among his fellows has been preserved, should at one juncture in his life sponsor the Scythians and at another transfer his thoughts and confidence to the Babylonians, with any hope of winning the ear of a fickle populace.

It appears, then, that the times were indeed 'out of joint' for the delicately balanced temperament of Jeremiah, and yet it was just the breaking of nations that brought him to the forefront of events. Little wonder that, like Hamlet, he debated often and seriously with himself the use of living and the fear of dying. He knew only too well that in the march of a new power to conquest Anathoth would

hear again the clash of arms, and couriers would canter back and forward along the white dusty roads of Esdraelon. Ambassadors would come to the royal court, and members of the *corps diplomatique* would whisper their sweet nothings into the ears of courtier and counsellor, and again the little kingdom would be the prey of the stronger force. A buffer State could not hope for peace when the scramble for empire reopened. But the same prophet knew also that the might of Egypt was built upon Ionian and Carian mercenaries, a very perilous foundation for so great glory, and he knew that such an empire could not long stand the shattering blows of a nation rising to liberty and leadership. He knew the calibre of Egyptian soldiers and the spinelessness of Egyptian religion. The treachery of Egyptian diplomacy was written plain across Judean history. But the East was bright with a rising glory, and Babylon, after her refreshing sleep, awoke to shining armour and the trumpet of war, for behind her was her plighted word and before her the task of God. Such were the times when, in 616 B.C., the flush of dawn lit up the face of a young man standing in Anathoth with his eyes turned to the East.

## Entre Nous.

### THE EXPOSITORY TIMES, 1933-1934.

With next month the magazine enters its forty-fifth year, and in the October number fuller details of the year's programme will be given. But we may say that we are to have an interesting series on the great recurring Heresies in the Church. To carry out the request of several subscribers, we are to survey broadly and in as popular a way as possible the various contemporary German schools of theological thought.

#### 'That ye might have peace.'

No better devotional commentary on these words of our Lord can be found than Mr. C. F. Andrews' latest book, *Christ in the Silence* (Hodder & Stoughton; 5s. net). In it he tells how he himself found inward peace. 'We want you,' one correspondent wrote to him, 'to tell us how you were able to keep a quiet joy in the midst of all the turmoil of your active life. We want you to explain just this one

thing and nothing else; for it is all-important. We are wearing ourselves out as we run to and fro in search of something we cannot find. We still hear in the church on Sunday the words, "Come unto Me, ye weary, and I will give you rest." But they have almost ceased to carry the music in them which they had long ago. We have hardly time to listen, except to the radio, as life rushes past. One sensation follows another. The pace is killing our souls.'

Even in his earlier years quiet communion with Christ in the daily life, as a supreme need, was never absent from Andrews' mind. 'From the time of my conversion onwards this communion with Christ in the silence had always been accepted as one of the first axioms of the Christian life, but it had never been fully learnt by heart in such a way as to become part of my inner being. I had tried to keep regularly a morning hour apart for devotion. The daily Eucharist had been the prelude of each day's work, and I had known in it the



joy of His presence. Nevertheless, while this had been my greatest safeguard against absorption in mere activity, the sense of haste had penetrated whatever occupation I had to carry on in the outer world, till it seemed to belong to the very air I breathed. The value that I placed on getting things done was altogether excessive.'

During his time in India as an Anglican missionary Andrews formed a close friendship with Sadhu Sundar Singh, and also with Rabindranath Tagore. After he severed his connexion with the Anglican mission, for what he believed was a wider sphere, he was able to spend some time in the Retreat founded by Tagore at Santiniketan. 'I had constantly thought of Christ's restfulness of soul as an infinitely precious treasure. But the deep inner need of it in my own life, as a necessary complement to action itself, had not come home to me in such a way as to carry final conviction. Now at last, in Santiniketan, a golden opportunity had come wherein I could learn these things more fully, until they sank deep down into my heart. The fever and fret of outer things had ceased for the moment to obtrude. A quiet haven had been entered and the vessel of my life had found its anchorage.'

A further experience which taught him most of all came when he was suddenly called upon to pass through the shadow of the valley of death. 'In a moment, the dread disease of Asiatic cholera attacked me just before night came on. It was like the "pestilence that walketh in darkness." No human aid was near at the time and it was long before a doctor could arrive. Yet Christ was intimately near me in that most desolate hour of all when I entered the dark valley, and He bade me fear no evil. . . . Out of that intermediate state of death in life and life in death, through which I had passed for many days, I awoke at last into a new world. Old things had passed away and much of my former restlessness had gone. For when mortal weakness had reached its utmost limit, God's immortal strength had been revealed. Very slowly indeed, during the long time of silent waiting till vital energy returned, my nature became transformed from within and I knew a deeper quietness and peace. The touch of the unseen and the eternal was upon me, and those who met me were conscious of a change, though they might not be fully aware of what had taken place. For the perspective of outward things had altered, and the unseen world was nearer to me than it had been before.'

Years later—in the middle of 1932—there was

another special time of blessing. He went through months of agony as he watched by the bedside of a young Indian student in Germany who was stricken down by tuberculosis. 'But the foundations held. The love of Christ, which could never be shaken, remained steadfast to the end. His own still voice within the soul whispered peace; and out of the tempest hour of that affliction I was able to learn by heart more of the true meaning of the Cross than I had ever known before in quiet seasons of fair weather when all around was calm.' From the Black Forest he went on to Ermatingen, a village on the shore of Lake Constance. There in August 1932 a number of the leaders of the Oxford Group Movement had assembled for communion and prayer. 'I came into glowing contact with those whose first experience of the love of Christ had turned their whole life into a song. The peace of Lake Constance itself, as I watched it hour after hour from a quiet lonely spot overlooking its still waters, was a healing influence. By a natural reversal of thought, the lake with its surrounding hills brought my mind away from the last dread act of the Passion outside Jerusalem to the bright dawn of Christ's early ministry on the shores of Galilee, where the first young disciples were called one by one to follow their Lord. We seemed at Ermatingen to have come once more to the fresh vision of those early days. The radiance of the Christian faith had been restored.'

In a postscript Mr. Andrews turns from principles to practice. There is only one way to have the presence of Christ within the heart and that is by the practice of prayer. And so Mr. Andrews makes some suggestions. The greatest need, he believes, is to rescue the morning hour for silent communion with God. 'One of the most beautiful characters I have known, an aged Musalman named Munshi Zaka Ullah of Delhi, had been so self-disciplined in this respect that, though he was the most friendly and sociable of men, he would make it known beforehand at any evening gathering that he would be obliged to retire at a certain hour. He would never miss for a single day his morning communion with God in prayer. He rose each day before the dawn.'

This morning hour should be spent in a solitary place. 'Sometimes even to sit at an open window, where one may see the sky, may be a help.'

Again one needs to practice recollection throughout the day. 'The opening words of the Lord's Prayer said mentally have been a great help to me in this direction. . . . When Bishop Lightfoot was near to death his chaplain asked him what he



was engaged in at the moment. He said, "I am feeding on a few great thoughts." Perhaps the best of all inner recollections is to remember some one who deeply needs our prayers owing to suffering or sorrow or temptation. It is always the unselfish thought that drives out self.

Mr. Andrews has other suggestions with regard to evening prayer, the use of Sunday, concentration on the great central thoughts, the great moments of luminous realization, until at last, as Wordsworth says in the 'Excursion':

a step,

A single step, that freed me from the skirts  
Of the blind vapour, opened to my view  
Glory, beyond all glory ever seen  
By waking sense, or by the dreaming soul.

'I am the Way.'

'I would venture to use an analogy from the world of sound. For a long period no instrument had been fine enough to catch the human voice perfectly as it wandered round the earth on waves of ether. Then a delicate apparatus was so attuned as to catch a certain wave-length, and the voice "came through." I was in New York, awake before daylight on a certain morning, when for the first time the King's voice from London "came through," clear and strong. Greater wonders followed, and soon afterwards men in New York were listening to Admiral Byrd as he told about the Antarctic from a wireless station in Dunedin, New Zealand, thirteen thousand miles away. His voice also had "come through." Last of all, on Christmas Day, 1932, in a million homes there was heard distinctly, from every quarter of the globe, a cheery Christmas greeting as a welcoming answer to the King's broadcast message. Mankind in every land was "listening in."

'How slowly, slowly, first of all, was this new wonder of sound achieved out of the darkness of the soundless past! The waves of ether were quivering all the while, but there was no instrument yet discovered delicate enough to catch the different notes. There was no means of "listening in."

'Can we not feel, in St. John's opening words of his Epistle, something of his first glorious surprise

when the divine message at last "came through" from the dark world beyond? "That which we have heard with our ears . . . declare we unto you . . . that your joy may be full."

'Before Christ came no human vehicle had ever been so finely attuned as to catch that divine message fully and completely. Prophets and seers had heard its dim music vibrating in the air; they had indeed tried hard to "listen in" and had recorded the first faint murmurings of its notes. Then at last Christ's ear had caught it, not in a quivering fragment of sound only, but in a full clear harmony of music, so clear, so distinct that we who live centuries after can hear it still, in our turn, as we have communion and fellowship with Him.'<sup>1</sup>

#### Contemporary American Theology.

Some months ago there came from America an interesting volume on *Contemporary American Theology*, vol. i. (Round Table Press; \$3.00). Now a second volume has been published—the whole containing autobiographical sketches by twenty-three leading theologians who are representative of various schools. Each has his own story to tell of the early influences that moulded him, of the quickening and disturbing contacts of College days, and of the conclusions which have been hammered out by hard thought and the experiences of life. Volume I. has already had some notice (April 1933), but to show more fully its quality we are giving a few extracts here, leaving volume II. for next month. One of the most interesting of the sketches is Professor Rufus M. Jones' 'Why I enroll with the Mystics.'

#### Worship.

Professor Jones writes: 'I was immersed in a group mystical life from the very birth of consciousness and memory. Every day after breakfast we had a long period of family silent worship, during which all the older members of the group seemed to be plainly communing in joyous fellowship with a real Presence. The reality of it all was so great, and the certainty of something more than just ourselves in the room was so clearly felt that we little folks were caught into the experience and

<sup>1</sup> C. F. Andrews, *Christ in the Silence*, 75.



carried along with the others. The mysterious hush had its own awe and the rapt look on the older faces deepened the sense of awe and wonder. By the time I was four years old I had formed the habit of using corporate silence in a heightening and effective way. It brought with it, even for the child, a sense of Presence. Not much later than that early period of four I began to be taken to Quaker meeting for worship. It involved a ride of three miles through marvellous woods, which even now stir me with indescribable emotions, and that was a moving preparation for the main event. . . . The persons who composed the group were, for the most part, simple, rustic people who came from their farms and their kitchens, but one felt that they knew God and found Him there. There was a touch of awe and majesty, of surprise and wonder, and while there was very little "thinking" or "thought-content," there was a gleam of eternal reality breaking on the humble group which put a kind of a spell on the little boy in the midst.<sup>1</sup>

### Mysticism.

'I will give two or three accounts of personal experiences of my own to illustrate what I mean by a type of mystic experience which does not reach the stage of ecstasy and which seems affirmative rather than negative. Once at sea, in the middle of the night, when all unknown to me my little boy, left behind in America, was dying with no father by him to hold his hand, I suddenly felt myself surrounded by an enfolding Presence and held as though by invisible Arms. My entire being was fortified, and I was inwardly prepared to meet the message of sorrow which was awaiting me next day at the dock.

'Another experience came much earlier in my life, when I was spending a year abroad after graduation from college. It was at Dieu-le-fit in France, near the foot-hills of the Alps. I was walking alone in a forest, trying to map out my plan of life and confronted with issues which seemed too complex and difficult for my mind to solve. Suddenly I felt the walls between the visible and the invisible grow thin and the Eternal seemed to break through into the world where I was. I saw no flood of

light, I heard no voice, but I felt as though I were face to face with a higher order of reality than that of the trees or mountains. I went down on my knees there in the woods with that same feeling of awe which compelled men in earlier times to take off their shoes from their feet. A sense of mission broke in on me and I felt that I was being called to a well-defined task of life to which I then and there dedicated myself.'<sup>2</sup>

### The Doubt of Doubt.

From Professor J. Gresham Machen, who writes on 'Christianity in Conflict,' we take the following: 'Bishop Blougram was a great help to me, and that comfort was to be had no matter what sort of character Browning meant Bishop Blougram to be. The question is not merely whether we can rest in our faith, but whether we can rest in the doubt that is the necessary alternative of faith. We pass sometimes through periods of very low spiritual vitality. The wonderful gospel which formerly seemed so glorious comes to seem almost like an idle tale. Hosts of objections arise in our minds; the whole unseen world recedes in the dim distance, and we think for the moment that we have relinquished the Christian hope. But then let us just face this situation; let us just imagine that we had really given up all these things that formerly seemed to us so dear. Ah, when we do that, life seems to us to be a hopeless blank. It is all very well to toy with the thought of a Christless world, but when we once imagine ourselves living in it we see that really, in our heart of hearts and mind of minds, we have not given up our Saviour after all.'<sup>3</sup>

### Erratum.

Please note that in the review of a *Treasure-House of the Living Religions*, by Professor Robert E. Hume, in the June issue (p. 404, col. 1, line 49), the word 'strained' should have been 'stressed.'

<sup>2</sup> *Op. cit.* 206.

<sup>3</sup> *Op. cit.* 263.

<sup>1</sup> *Contemporary American Theology*, 191.